E. 169

863

Seasonable Warning

To such who profess themselves

MEMBERS

OF

Reformed Churches,

INTO

What Forme soever gathered, or where-ever scattered over the face of the whole earth, but most especially to *France*, and the parts adjacent.

With a few remarkable QUERIES, *&c.*

Given forth in love to all souls, a tender visitation of breathing desires of good to the whole Creation, by a friend thereof. CHARLES BAILY.

LONDON,
Printed in the Year, 1663.

A

Seasonable Warning

To such who profess themselves

MEMBERS

OF

Reformed Churches,

TO

What Forms soever gathered, or where-ever
scattered over the face of the whole earth, but
more especially to *France*, and the
parts adjacent.

With a few remarkable QUERIES, &c.

Given forth in love to all souls, a tender visitation
of breathing desires of good to the whole Creation,
by a friend thereof. CHARLES DARBY.

LONDON:
Printed in the Year 1695.

864

A Seasonable Word IN Love to all the simple hearted, who goe under the name of *Protestants* (or Reformers) whereſoever ſcattered upon the face of the whole earth, but more eſpecially to thoſe of the Kingdom of *France*, who are deviated (or ſwerved) from the name of PAPACY.

THeſe words are unto them who are called or known by the name of the reformed Churches in all parts, and more eſpecially in this Nation of *France*: Thus ſaith the Lord unto you, *Ye have got a covering, but not of my Spirit, and your nature differeth not from the wicked, and prophane in the land; Therefore ſhall it ſtand you in no ſtead in the day of tryal, wherein I have purpoſed to try all the ſons and daughters of men*: You ſeem outwardly to proteſt againſt Images and Idols, and ſay it is Idolatry to bow unto them, and notwithſtanding, covetouſneſs and envy ye have not proteſted againſt, which is as great and groſſe Idolatry as any; and though ye will not bow to Images, yet ye bow to and worſhip one another, *And have any workers perſons in admiration becauſe of advantage*. I have ſent amongſt ſome of you to

try your ſpirits, and there is no difference between you and thoſe you ſeem to deny, for in nature ye are one, in pride and hypocriſie, envy, malice, and cruelty, drunkenneſs, ſwearing, lying, whoredom, deceit, and whatſoever is evill; and were the power in your hands, ye would be more cruel then thoſe ye ſeem to complain of, and in the ground there is no difference between you, for ye have loſt your ſuffering ſpirit, which was once amongſt you at the firſt, and are grown as vaine in your Imaginations as any of the heathen of the Nations. Therefore repent, repent ye alſo, and think not in your hearts that it will ſerve your turns, to ſay you are reformed, while iniquity and abomination is in your inward parts, and are not at all reformed from that (to wit) iniquity; though ye ſay ye are ſaved by faith in Chriſt, ye are found wholly out of that ſpirit and doctrine, which leadeth *To do unto all men as ye would others ſhould do unto you* (as your fruits hath proved) ſome of you caſting out of the Synagogues or Temples, as the *Jews* did, and as is foretold ſhould be done unto my ſervants: Therefore be ye warned in time, and remember how the *Jews* came under the reproofe of the Juſt, when they ſaid they were *Abrahams* children, whileſt they were *Of their father the Devil, whoſe works they did*; and do you not think but your evill deeds are as abommable as theirs? though boaſted as well as your they were the children of my Covenant, while you and them trample the Blood thereof under your feet; for which cauſe a curſe came upon them, and ſhall alſo come upon you, if ye repent not, and take not warning in time, while my hand is ſtretched out towards you for good, that ye may live, and not die in your ſins; for if you die in your ſins, *Where I go ye cannot come*, ſaith Chriſt Jeſus the Light of the world, who is the Covenant of God given for Salvation unto the ends of the earth and until ye come to this Light, ye are far from being children of the Covenant, as ye pretend; but in Covenant with Hell, Death, and the Devill, pleading for ſin as long as you live, which is the Devils Kingdom; and for ſo doing ye give men great ſums of money yearly, which is an abomi-

nable

noble thing to the Lord God Almighty. And then you say you are Christians by Baptisme and the like, sprinkling a little water upon the face or head of a child, and thereby have an entrance into the Church, and you will not admit the same to the Roman-Catholicks, though their Water hath as much vertue as yours, and the child of the one believeth as much as the other, and both when they grow up are in one nature; which sheweth plainly you are ignorant of the one only true Baptisme, which washeth away sin and corruption, and gives a true entrance into the Church which is in God, the ground and Pillar of truth, into which no unclean thing can have an entrance, for it is a spiritual House, built with living Stones, elect and precious, *Christ Jesus being the chief corner stone*; who gave himself for it, *That he might present it to God without spot or wrinkle, or any such thing*; And this is the true Church and Baptism which gives an entrance into it, and the true faith which once came and takes the possession. So read and try, and prove your selves, *If Christ be not in you, ye are reprobates*, professe what you will; and if Christ were in you, *The body would be dead because of sin, but the spirit is life because of righteousness*: but how far you are from this, let the Light of Christ Judge in you; therefore repent that ye may find mercy, and think not that God will have respect unto your persons, no more then he had respect to those who said *They were Jews and were not*, for because of that, he said he would *spue them out of his mouth*; and seeing he spared not the natural branches, but cut them off the root, because of transgression, do you think he will spare you? Nay verily *The soul that sinneth shall die*, saith God; for he spared not the *Angels who kept not their first estate, but hath reserved them under the chaines of darkness untill the Judgement of the great day*.

And let these things be a seasonable warning unto you, for it was so, and is so, that he which is a Jew outwardly is not the true Jew, neither is he a Christian who beareth the name outwardly, and hath not the nature of Christ; all such are an abomination to the Lord. You are so far from

8670

from being leavened into his nature, which only maketh a Christian, that if any one come amongst you, and say he hath the Spirit of God, he is had in great derision amongst you, and is laughed at, to scorne, though the Apostle saith, *He that hath not the Spirit of Christ is none of his*; and all who were Baptized with the true Baptisme, they received the Holy Ghost.

So read, consider, and try your selves, what state you are in, and do not think that the nature of Christ is changed since the Apostles time, nay it is all one, though many have the name, and are out of the nature. You fall a quarelling and killing one another about their words; this was not the nature of Christians, for they were the sons of God, led by his pure Holy Spirit, which was *Gentle, meeke, and easie to be intreated, full of long-suffering, and mercy*, even to enemies, and ready to do good unto all; in which spirit walking, they did not fulfil the lusts of the flesh, but in it conquered and had dominion over sin, Hell, and the Devil; though a time of warfare they came to witness, before they came unto this state, as all the Saints and holy men of God ever did; witness the travel of the children of *Israel* through the wilderness into the land of rest, which is the true Type of all the travel of the faithfull; for they came to witness the true Baptisme, as it is written, *They were all Baptized into Moses under the Cloud*, who was a true Type of Christ, and because of unbelief many did not enter, because they received the false report, and believed they should never overcome their enemies; which things relate all unto the true spiritual warfare of every true Christian which did believe and entered, and possessed the land of rest, which is the true Sabbath; and it is written, *He that believes hath entered into rest*, ceased from sin, which is the enemy & adversary of all mankind; and to this did the true Christians attain in this life, even a perfect Redemption from sin, and did witness the Blood of Christ sufficient to purge them from all unrighteousness; and saith the Apostle, he which hath *Suffered in the flesh* hath ceased from sin, (Marke) such ceased from sin, and witnessed the body of sin put off; and

again

again the Apostle *Paul* saith unto the *Romans*, when they were *Servants unto sin they were free from righteousness*, being then made free from sin, they *Became the servants of righteousness*: So these things did the true Christians come to witness, though you are not ashamed to take their words to plead for the Devils Kingdome as long as you live, though the Apostle saith, *His servants ye are to whom ye obey*; So he which obeys sin, is a servant of sin; and the Apostle *James* saith, let no man say *When he is tempted, that he is tempted of God, for God tempteth no man to evil, but when a man is tempted unto lust he is tempted of the Devil, and lust when it is conceived brings forth sin, and sin when it is finished brings forth death*; so be not deceived with vain words, *For such as you sow, such shall you reape; if you sow to the Spirit, ye shall of the Spirit reape life everlasting, but if to the flesh, ye shall of the flesh reape corruption; for the wages of sin is death, but the gift of God is eternal life.* So come all to the gift of God, which is the Light of Christ Jesus, which he hath enlightened you withall, and you will come to know the free grace of God unto Salvation, which will teach you to deny all ungodly lusts, and not to plead for them, and to live *Soberly and righteously in this present evil world*; (Marke) this is the fruit and effect of the Grace of God, and is not onely given to talke of, and say you are saved by grace, while you turn from it in wantonness, which the Saints and Christians did not, but came through the Cross to be saved, even from sin, and being redeemed from their vain conversation, which they lived in in times past, & so witnessed a new birth, which was of God, which sinned not, being washed with water by the word, which word is Christ the Saviour of the soul; and all who comes to know the word abiding in them, they do know and witness this state, even a perfect state from sin; and that was their boldness in the day of Judgement, that as Christ was, so were they in this present world, perfect, even as their Father which is in Heaven is perfect.

So here is a true measuring line for you to measure your selves by, what stock and lineage ye are of, and who is your Father, and whom ye obey; for the true Christians Christ

was

869

was their Example in all things, and left them a perfect Example, that they should follow his steps, who said *Learn of me, for I am meek and lowly in heart*; and the true Christians followed him, and were like minded in all things.

Friends, my hearts desire is to the Lord, for you, that you may be saved and come to the knowledge of truth, which truth will make you free from sin and pollution, though this thing stumbled the *Jews*, when Christ spake it unto them, for they looked out at some worldly thing, not considering they were servants to sin, which was the cause of all their misery. Therefore be ye warned, and fear pleading for that which will be your utter destruction, if ye live and die in it; read through the whole Book of Scripture, and see if ever any Covenant of God stood with any Nation, or people, but as they did forsake their sins; or, were there ever any people to whom God did so largely manifest himself as unto the *Jews*? and yet when they forsooke the holy Commandement, which was delivered unto them, did not the Lord forsake them? yea verily, and will all who do the like. But if any of you shall say, they were under a Covenant of workes, and we under grace; were they not under the Covenant of grace as well as any? yea verily, in all their travels did not the spiritual Rocke follow them, which was Christ? And after the Law was administred unto them by *Moses*, did not he preach the true and living faith unto them? saying, they were not to say, *Who shall ascend or go beyond the Seas, that they may hear and do it*; but what said he? *The word is nigh you, even in your mouth and in your heart, that ye may do it*; and was not this the same word of faith the Apostle Preached, yea even the living faith, which gives dominion over sin, Hell, Death, and the Grave, by which all the Saints of old had their glorious dominion, and by which the Just liveth; and they who come to witness this true and living faith, they know a Shield against all the fiery darts of the Devil, which faith *Worketh by love*, and love fulfilleth the whole law of God, which is to love God with all thy heart, and thy neighbour as thy self. So here is the true faith, and the man which is in

it does unto all men as he would all should do unto him, which is the true Christians life, and there is not another. Oh! how doth my soul pitty you, to see the blindness and ignorance you are fallen into, though ye pretend the Scripture to be your rule, which condemns you in all your practises, as will plainly appear, when you come to be tried by them; doth any thing availe *but a new Creature*, doth not the Scripture say? and also doth not Christ say, *Except ye be converted and become as a little child, ye cannot inherit the Kingdome of Heaven?* And againe, *Except ye be born againe, ye cannot see the Kingdome of God?* Is there any true Christians but who witness this state and birth? nay verily, there is not any but those who followeth Christ through the Regeneration, who cometh to sit with him in his Fathers Kingdome; Is there any who do not suffer with him that shall Reigne with him? Consider these things in the coole of the day, and do not any longer take up a rest and a security in a beare name, but come to the nature, and then you will witness a true redemption out of all earthly affections, and not plead for them, but loath them; for the Saints conversation was in Heaven, which are above you which plead for beggarly lust, which shuts out of the Kingdome, *For no uncleane thing can enter there.* These things I speake unto you in great plainness and singleness of heart, as I am moved of the Lord, that ye may come to the true Salvation from sin; for who knoweth Christ and his power, knoweth him to be in vertue as he is in name, even *A Saviour of his people from their sins*; therefore is his name called Jesus: God hath sworne that he delighteth not in the death of a sinner, for he hath prepared a way and a means for the Salvation of all that they might be saved; *For he so loved the world, that he hath given his onely begotten Son into the world, that all through him might believe*; for he is the Covenant of God, even a Covenant of Light unto all Nations, that he might be his Salvation unto the ends of the earth. This testimony *John* did bear of him, that *he was the true Light which enlightens every man which cometh into the world, and as many as receive him, and believe in his name*, even in the Light, *to them he giveth*

power to become the Sons of God, which is another birth then yours, *Which is of the flesh, and will of man*. Read and consider, you that desire Salvation unto your souls, for it is the visitation of Gods eternal love unto you, for I am truly constrained by his pure Spirit hereunto, therefore whether your will hear or forbeare, I shall be a sweet savour unto God, *Even in them which believe, and in them which perish*: But my hearts desire is that ye may come into the Covenant of God and be saved, even to be taught, led, and guided by him, for the way is plaine, and it is but one in all, even the Light which reproves for sin, & maketh manifest all the deeds of darkness though never so secret; for saith the Apostle, whatsoever makes manifest *is Light*: he that comes to that which makes manifest cometh to Christ, for saith he *I am the Light of the world, I am the way, No man cometh to the Father, but by me*; So come to the Light, and then you will come to the *Way, the Truth, and the Life*, & this will be more then a bear name unto you, life & truth, even truth in the inward part, which God onely accepteth, out of which all profession is vain; therefore he which comes to the Light, comes to the truth, and comes to know the teachings of God, as it is written *All thy children shall be taught of me*, and *great shall be their peace*; so in the Light you will witness the teachings of God, which is his holy Covenant with his people; *I will write my law in their hearts*, saith God, *and put it in their inward parts*; the law is Light, saith *Solomon*, and if you come to turn to the Light, you will witness the same. *I will live in them, and walk in them*, saith God; (Marke) this is the holy, true, and everlasting Covenant of God to his people, and this the true Christians came to witness, even their bodies to be the *Temples of God* through the Spirit; and God dwelleth with no unclean thing, neither dareth such a one plead for sin as long as he liveth, for they are sanctified and made fit for their Masters use, not having only the forme of Godliness, but the life and power, and they who had the form without the power, were to be turned from it; which power is the Light, which cometh from Christ and leadeth up to God; and the Saints were Saints in

Light,

872

Light, for they were ſanctified by it, which was the will of God: And as ſaith the Apoſtle, this is the will of God, even your Sanctification; this is no new Doctrin, but the good Old Way which God hath prepared, even for his *Redeemed ones* to walk in, in which path, the wayfaring men (though fools) ſhall not erre therein, for the way is Light, as ſaith the Apoſtle, if ye live in the Light, and walk in the Light, as he is in the Light, then have we *Fellowſhip with* God, and one with another; (Mark) fellowſhip with God, this Light leadeth unto, in which the Saints fellowſhip onely ſtood, which brought them to the knowledge of God; and he which ſaid he knew God, and walked in darkneſs was a liar, for the darkneſs comprehendeth not the Light, (which is the only habitation and Covenant of God) ſo as you come truely to confeſs your ſins, you will witneſs the Blood of Chriſt to cleanſe you from all unrighteouſneſs; but if you ſay you have not ſin, before you come to this, and ſay it is done away in Chriſt, then you are lyars, and the truth is not you, no more then it is in them who ſay they have not ſinned; as you come to witneſs the Blood of Chriſt, and its vertue, you will witneſs theſe ſayings to be true and faithfull, not onely to be talked of, but to be witneſſed in you, and untill you come here, you are perfect ſtrangers unto the ſeveral ſtates and growths the true Chriſtians came through in their Warfare: there was little children, young men, and old men; for ſaith *John, I write unto you, little children, that ye ſin not; and if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins, and not for ours onely, but alſo for the ſins of the whole world*: (Marke) He freely offered up himſelf for all; *And by this we know that we know him, if we keep his Commandements: He that ſaith, I know him, and keepeth not his Commandements, is a liar, and the truth is not in him.* (Marke) the true Chriſtians ſtate is life: And conſider what ſtate, and nature you are in, and whether ye keep Chriſts Commandement yea, or nay, for theſe things are of great weight and concernment unto you, even you that have taken up the name, but are out of the nature. And a-

againe saith the Apostle, *Whoso keepeth his Word, in him verily is the love of God perfected: hereby know we that we are in him*; (Marke) by this they (the true Christians) knew that they were in Christ, because they kept his word, and he which dwelleth in him *ought to walke even as he walked*; are you here? nay, your consciences witnesseth to your faces the contrary; therefore forbeare the name untill you witness the life, else the greater will be your condemnation; which is the Word of the Lord unto you all; therefore be ye warned in time. And againe saith he, *A new Commandement I write unto you*, which thing is true, in him, and in you, because the darkness is past, and the true light now shineth: (Marke) againe they did witness the darkness past, and the true Light to shine, which Light giveth the Light of the knowledge of the glory of God *in the face of Jesus Christ*, which treasure, saith *Paul*, we have in *Earthen vessels*; this treasure, even the Light, they (the true Christians) witnessed in them, and walking in it, had fellowship with it, and one with another, *For God is Light*, and he which liveth and walketh in the Light, liveth and walketh with God, and witnesseth a true translation, as *Enoch* did, and is not seen, *Because his life is hid with Christ in God*; and this is a true translation from death to life, which is the true Christians life, and he which saith he is in the Light, and hateth his brother, is a liar, and is in darkness even untill now; he which loveth his brother dwelleth in the Light, and stumbleth not; (Marke) he who loveth and walketh in the Light, stumbleth not, because he walkes in that which maketh manifest all things, even the hidden workes of darkness, which by the Light is reproved and judged: But he which hates his brother walkes in darkness, and knoweth not whether he goeth, because the darkness hath blinded his eyes; so he which walketh in darkness knoweth not whether he goeth, even because he is from the Covenant of God, (which is Light) wherein he should walke, as all the ransomed and redeemed of the Lord doth; And this, *David* did witness, who said, *God is my Light, and my Salvation*; and all which comes to the Light and lives in it, witness

the

the ſame thing, and are not aſhamed to bring their deeds unto the Light, becauſe they are wrought in God; but he which doth evil, *Hateth the Light, neither cometh he to the Light, becauſe his deeds are evil*: Therefore, come and try if your deeds are wrought in God, by bringing them to the Light; and if by the Light they are juſtified, then none can condemne you; but if the Light condemn you, none can juſtifie you, *For all Judgement is committed unto the Son, who is the Light, and inlightneth every one whith cometh into the world*, which Light is *a ſure word of Prophecy, whereunto if ye take heed, ye do well*, (as the true Chriſtians did) *as unto a light that ſhineth in a darke place, untill the day dawne, and the day Star ariſe in your hearts*; for it is the light of the righteous, which lightneth more and more untill the perfect day, and gives a diſcovery of all things; but the wicked (being from that which makes manifeſt) walketh in darkneſs and knoweth not at what they ſtumble, which is a wofull ſtate, for they are from the light of the glorious Goſpel; and you to cover your ſelves, ſay the letter is (calling *Matthew, Mark, Luke* and *John*) the Goſpel, when you are ignorant of the Goſpel of Peace, which is Chriſt the true light and Saviour of the Soul.

Therefore give eare and harden not your hearts ye *Proteſtants* in this Nation, leaſt God ſmite you with a curſe, and leave you to periſh in your ſins for ever; therefore come all to the light, that a true regenerate ſtate ye may witneſs, as the true Chriſtians did, who witneſſed the ſtate of a child, a young man, and old man; and the Apoſtle writing unto ſuch, ſaid, *I write unto you little children, becauſe ye have known the Father; I write unto you fathers, becauſe ye have known him which is from the beginning; I have written unto you young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one*. Read and conſider, the leaſt in this ſtate knew God, and as they did grow up in the knowledge of God, they came to overcome the Devil, who is the father of all ſin, which is a true Chriſtians warfare; therefore come away, *And put on the whole Armour of Light, and take unto you the Shield of Faith, and the fire*

darts of the Devil will come to be quenched by you; and as good Souldiers you will overcome, and witness the evil one overcome in you, which is the strong man which keeps the house, but coming to Christ and witnessing him, you will know the stronger come, which will take the possession in you, and spoyle the strong mans goods, who had first the Dominion and whole possession in you. And this is counsel of life and truth unto you all, that ye may come to be true children of Gods everlasting Covenant, and witness the anointing in you, which is the light, which will teach you all things, and is truth, and is no lie; and as the same teacheth you, if ye obey and follow it, ye shall abide in it, which will be your portion for ever, and is the true portion of all the redeemed of God, who come to witness the birth which is of God, *Which sinneth not, neither can they, because the seed of God abideth in them*, which seed is Christ the hope of their glory: And this is the mystery which the Apostle speaketh of, which was hid from Ages and Generations, which was then made manifest unto the true Christians; and except ye come to witness this, ye are reprobates; for Christ Jesus is that seed which was promised should *Bruise the Serpents head*, which became head in man after transgression, and his head being bruised by the seed of the woman, came to be perfectly restored into the Image and glory he was first created in, even into the Image of his Creator, who is God blessed for ever more of all his redeemed ones, who witnesseth this fulfilled in them, as many do at this day; Immortal & endless praise be rendred to his holy name for ever, for they come to know that the power of the tempter is not of more force then the Redeemer; but the redeemed, even by Christ the Light, comes to know his head bruised in them, who seperated them from God; and this is the true and faithful Christians state and life, even to live and walke in the power of his Creator and Redeemer all the dayes of his sojourning in the midst of a crooked and perverse generation, in which pure righteous and holy life they cannot plead for sin, but stands as living witnesses against all unrighteousness whatsoever; and for this

this cause are they hated and reviled, because they are as a City which is set on a hill, that cannot be hid, and that torments the wicked; and they are the *Salt of the earth*, and have *Salt in themselves*, to savour and try all things withall, and are not afraid of being deceived, (but *Tryeth all things, and holdeth fast that which is good*) for they onely are the elect of God, and cannot (for it is impossible for them to) be deceived, but on the contrary stands witnesses against the deceiver and all his works, therefore are hated by his children, even as they hated Christ, for saith Christ, *The world cannot hate you, but me it hateth, because I testifie of it, that the works are evill*; but the world loves its own, *And the whole world lyeth in wickedness*, as saith the Scripture; And who comes to be redeemed out of the world, comes to be hated by the children of the world, even as they did their Lord and Master; the servant is not greater then his Lord, who suffered the contradiction of sinners, and laid down his life for his enemies, and prayed for them, which is the true Christians life.

So as you would prize your eternal happinesse, slight not this day, your day of visitation, but prize it, and you will find mercy, for God of a truth hath much mercy in store for you, if ye reject it not; but if you do, then tribulation and anguish shall possesse your souls for evermore. Therefore while you have a day and time prize it, before it be too late; and remember *Esau*, who had a birthright and despised it, and do you thereby take warning; and read, search, and see your state, if you are true Christians and redeemed of God, and be no longer led on with a name, for they were a *Royall Priesthood, a holy Nation*, and did Reign as Kings upon the earth, even over the World, Sin, Hell, Death, and the Devil; and though on the earth yet they loved not the world, neither the things of the world, but used all those as though they used them not, being in the Light, which is Christ the wisdome of God, they came to use all creatures in the same wisdome as they were created, and to the same end, for by Christ Jesus (the eternal Word of the Father) were all things created; and as ye come to live and

walke

walke in him (who is the wisdome of the Father) ye will come to the right use and understanding of all things, and know and witness the ends of the earth upon you, and your conversation will be in Heaven far above all created things: Therefore come all to the word by which all was created, even the good word of God, which is quick, powerfull, *and sharper then any two edged Sword, dividing between the precious and the vile, the clean and the unclean, for it is a discerner of the thoughts, and intents of the heart*; and this is the true word which sanctifies & makes clean, which is Christ the Light, the Word of God, which will be a Light and a Lanthorn unto your path, if you diligently heed and follow it, as *David* did witness; and unless you come to witness this word in you, you can never witness Christ, nor the end of his coming, *Who hath given himself for us, to redeem us from this present evil world*, according to the will of God. These things are plain to every single eye, *Who desires not to hold the truth in unrighteousness*, nor make *Christ a cover for sin, and uncleanness*, by crying they are saved by Christ, and have remission through his Death, and shed his Blood for their Redemption, and yet witness nothing they are redeemed or saved from, and are aliens unto the Covenant of promise, which is *That he shall save his people from their sins*; and his Blood which purifies, sanctifies and makes clean, for so the true Christians did witnesse it, even through it they had access to God, and were redeemed from their vaine lives and conversations through and by it, even *By the Blood of the Lamb*, which was offered up to God *Without spot or blemish*, who hath also given himself for his Church, that he might present it in like manner unto God, which is a spiritual building, *Built and joyned together, a spiritual house, an holy Priesthood, to offer up sacrifices acceptable to God, Christ being the chief corner stone*, even he who the builders have in all Ages rejected and refused; therefore come to the living Stone, that ye may be joyned and united to it, as the Christians were; and as you come to be joyned here, you will come to be one Spirit in the Lord, and be covered with it, without which covering, wo unto you, as it is written, *Wo be unto*

who are deceived, and not with my Spirit, (saith the Lord) for the day is come and coming even upon you, O ye *Protestants in Ireland*, as well as in all Nations, that all other coverings will be too short for to hide you, and will stand you in no stead in the day of tryall.

Therefore be awakened, and awake, arise and stand up ye which sleep in the dust, and the Lord shall give you light and understanding of the things which belongeth unto your peace, in this the day of your visitation, therefore sleep not any longer in a false security, least they be hid from your eyes, & you be left desolate, and without excuse for ever; for of a truth, this is the day of Gods everlasting love and mercy unto you, which constraineth me to warn you, and (as would be done me if I did not; but whether you hear or forbear, I shall be a Sweet savour unto God if ye perish, therefore I use great plainness of speech unto you, and not as man wisdo me teacheth, but in the demonstration of the Spirit I speak, beseeching you to be reconciled unto God, I being one who truly hath known the terrours of the Lord for sin, and hath been accepted at the tribunal seat of God, for Christ sake, in whom and through whom I have had access unto God, and by his stripes am healed, and purged by his Blood from sin and corruption, and this hath not been by works, but by grace I am saved, through faith in Christ, by which victory is obtained, through patience and hope, which purifies even as Christ is pure, *which hope is an Anchor sure and stedfast in the time of tryall*: And this hath God done for my soul, not by any works of any own righteousness, as though I had any thing to boast of above another, for all boasting is excluded for ever by the Law of faith, neither have I any thing but what I have received of God, whose love hath been in an unexpressible manner extended unto me, since I gave up unto him, & believed his report by his holy servants, & messengers of his holy, new and everlasting Covenant unto the sons of men, which is Light, and in, and with the same love the Father hath loved me, am I drawn forth to invite

87.8

you my Countrey-men after the flesh, whom God moved me to visit, even from a far Countrey, where my outward habitation was many years, even in *Virginia*; and truly my soul is often powred out unto God for you, and sure I am if you do not wilfully reject his love, but openedly unto him, his love will touch many of your hearts, as it hath touched mine, which if you receive, you will know with a ready heart and mind follow him, and forsake all earthly treasure to follow him in the delightfull way of peace, and holiness. And dear Countrey-men, remember *Moses* who chose *Rather to suffer afflictions with the people of God, then to enjoy the pleasures of sin for a season, refusing to be called the son of Pharaohs Daughter*; and take all the holy Servants and Prophets of God for an example of patience and suffering, through which, and by which they plainly declared, they sought not a habitation in this world, but were strangers and Pilgrims therein, *Seeking a City whose builder and maker is God*, into which my soul desireth that ye may have an entrance and habitation, even into the new and Heavenly *Jerusalem, which cometh down from God*, into which nothing that workes abomination, or makes a lie can enter, *Though the gates thereof stand open day and night, but without are Dogs and Sorcerers and all uncleanness*: And this the true Christians waited for, even for a *new Heaven, and a new earth wherein dwelleth righteousness*; therefore saith the Apostle *Peter, Seeing these things, what manner of persons ought we to be?* yea they were to be holy, just in all their conversation; for of a truth all the true Christians came to witness this, even *All old things to pass away, and all things to become new*, without which therein, creature cannot be witnessed, *Which is renewed in the knowledge of him who hath created him*. Therefore as an Ambassadour from God, I beseech you in Christ, lay these things to heart, and count it not as a vaine thing, or as an idle tale, but remember that because of sin and iniquity, God did execute his Plagues and judgments unto the sons of men, and when they would not be warned thereby, he swept them away in his wrath, for so hath he appointed in his determined counsell, *That the wicked*

shall

shall not go unpunished, but they shall be cast into Hell, and all who forget God, for he is no respecter of persons, for *of all Nations he who feareth him and worketh righteousnesse is accepted of him*, but *Tribulation and anguish upon every soul of man which doth evil*, for his wrath is revealed from Heaven against all ungodlynesse, and unrighteousnesse of men, and he is not partiall in judgement (as some would make him) that he will punish one man for sin, and not another, nay it is not so with him, for *Such as every man soweth, such shall he reap, and every one shall receive a just and due reward for the deeds done in the body, whether they be good, or whether they be evil*: The unfaithfull servant had a Talent given him to improve as well as the rest, but his unfaithfulnesse was the cause that it was taken from him, and he cast *into utter darknesse for ever*, but *the faithful entered into the joy of his Lord*; and this will assuredly be the portion, and sentence of all the sons of men; the workers of iniquity shall be tormented with the Devil and his Angels for ever: And it will not suffice to say *Lord, Lord, in thy name we have done many things*, yea they came so far as *to cast out Devils, and prophesied in the name of Christ*, (and so far as this, none of you at this day hardly ever came yet,) and notwithstanding Christ said *he knew them not, depart from me ye cursed workers of iniquity*.

Read and consider, and lay it to heart, that ye may be an holy people, and come to answer Gods Everlasting love which is tendered unto you, least the grace of God bestowed upon you be in vain, and loose the entering into the Land of promise through unbelief, which was the cause why so many fell in the Wildernesse and dyed, though they were come forth out of the Land of darknesse, and had seen the wonders of the Lord, *which are set forth as examples for those who should come after*, for the Gospel was preached unto them, as well as unto you: And truely from a good understanding doe I declare it unto you, that if ye be willing and obedient, a larger possession never had any people then the Lord will possesse you with, *and ye shall eat the good thereof in peace*, for if ye accept and embrace his love, and reject

not his counsell (which is freely tendered unto you) he will rebuke Princes and Kings for your sakes; but if ye harden your necks, ye shall be of many people most miserable: And these are words of truth, and of a good understanding unto you all, which will stand a witnesse for God, either with you or against you for ever, against you if ye reject it, and for you if ye receive it; for of a truth Gods Eternall and Everlasting love is tendered unto you, in and through which if ye receive it, and be faithfull to what the Lord will yet further manifest unto you, ye shall be blessed with faithfull *Abraham* for ever, who forsaked his Fathers house to follow the Lord he knew not whether, *and stumbled not at the promise of the Lord*, but was faithfull, therefore was he called *the friend of God, and the Father of the faithful*: I say take him for an example, and God Almighty will give you Dominion, and honour you before many, if you honour him; but if you despise him, he will despise you, and if ye refuse to hear him now when he calls unto you, the day is nigh when ye shall call, and he will not hear, which is a word of eternall truth unto you: Therefore arise in the Spirit of meekness, and stand a witnesse against all superstitions and Idolatry, not onely in word, but in life and practise, and turn to the light of Christ Jesus, which condemns sin and evill in you, so will ye become children of the light, and become a living testimony against all sin, so will ye be a sweet savour unto the Lord in your generation, and happy will the man be who joyns to the Lord in deed and in truth in this work, his name shall be had in everlasting remembrance for evermore: Let the fear and dread of God Almighty possesse your hearts, and the wicked shall be dreaded by you, and brought into subjection within you and without you for ever: And this is the word of the Lord unto you, and blessed will ye be if ye hear and obey it, for the youth shall faint, and the young Lyon shall suffer hunger, *but they which fear the Lord shall never want any good thing*, for the fear of the Lord is clean, and the beginning of a true Christian exercise, therefore blessed is the man which feareth always, he shall be blessed

fed in his deed, and shall prosper and flourish like a green Bay tree, *which is planted by the rivers of water, bringing forth fruit in due season*, to the praise and glory of his Creator, and the Lord will spread his table in the sight of his enemies, while they suffer hunger: And this will the Lord doe for the upright in heart, whose hands are not polluted with blood, nor deceit harboured between his lips, even *he shall see the travail of his soul and be satisfied*, and his dayes shall be prosperous on the land of promise, and the sons of the aliens shall be his servants; this shall surely be the heritage of those who confesse and forsake their sins, but he which hideth it shall not prosper, even his prayers shall be loathsome unto the Lord, and all his sacrifices an abominable abomination; but he which purifieth his way *by taking heed unto the Law of the Lord*, though he be simple, yet shall he be made wise, and his soul shall be converted, for the Lord will perfect his glorious praise in the mouths of babes and sucklings, and this thing shall be marvelous in the eyes of many.

These are prophesies of things which shall *shortly come to passe*; therefore blessed is he which watcheth, that he may not be found naked, for *the day of the Lord is coming as like a theif in the night* upon all the inhabitants of the Earth, wherein the hearts of all shall be made manifest, and made bare and naked, of what Nation or profession soever, and it shall prove you who say *you are Jews and are not*, and gypsy mans wife though covered of what sort they are, and all coverings besides the pure Holy Spirit of the Lord shall be as *Adams* fig Leaves were, and when the Lord shall call them to an account, they shall fear to appear before him because of their transgressions, and Gods witnesse in all shall answer unto his just judgments which shall come upon them, the hypocrites shall weep and howle, and *many shall call to the Hills and Mountains to hide them from the wrath of the Lamb*, whom they have willfully despised and rejected. Therefore beye warned in time, and see and search diligently what you are built upon, for no other foundation shall be able to abide the dreadful

ful day of Gods controverſie with the ſons and daughters of men, but the Rock of ages, and he which is not built upon this, let him be never ſo ſecure in his own conceit or in the eye of fleſh, his building ſhall utterly periſh and come to nought, and great ſhall be his ruine: Therefore come all to the Light, and make no other foundation but that, if ye deſire to abide the day of tryal which is neer, even at the dore; therefore this warning is ſent unto you in an acceptable time, that ye may take warning before it be too late, for a conſummate decree is determined of the Lord, which ſhall conſume and deſtroy all the workers of iniquity for ever; therefore bleſſed will the man be who hath not walked in their way, *nor ſitteth in the ſeat of the ſcornfull* after he is warned, *but ſhall cleave to the Law of God, and meditate therein*, his off-ſpring ſhall be proſperous in the Earth, and his name ſhall be written in the book of life for ever, he ſhall waſh his garments white in the blood of the Lamb, and follow him, who hath a Bow and a Sword, and maketh war in righteouſneſs againſt the Dragon and his Followers, (even the Man of Sin) who hath long ſitten in the Temple of God, and ſaid, *He is God*, but by the Lamb ſhall he be overcome and his followers, and all that are found in reſiſtance of Gods power ſhall be caſt into the pit of endleſſe torments for ever; and the day is already dawned wherein this glorious work ſhall be accompliſhed: Therefore beware with whom ye joyn in battel, for the Lamb makes war in righteouſneſs againſt all ſin and the appearance thereof, but the Dragon and his followers ſhal be to uphold it, and plead for it, and impriſon ſuch as bear teſtimony againſt it, ſo each will be known by their weapons, their fruits, and their colours; the one's weapons are ſpiritual, the others carnal; the one is in unrighteouſneſſe, the other in righteouſneſſe; the one is in blood and revenge, the other in ſuffering and patience, ſo you may eaſily diſtinguiſh between them, and will not be able to plead ignorance in the day of account, for it was ever ſo from the beginning, the juſt ſuffering by the unjuſt, the ſeed of the Bond-woman perſecuting the ſeed of the Free-woman, which never perſecuted

any

any; therefore be ye warned of joyning with the persecuting spirit of Antichrist, for if you doe, you shall assuredly as the Lord God of Heaven and Earth lives partake of his plagues; but rather cast out the Bond-woman and her son, that ye may be heirs with the seed of the Free-woman which keep the Commandements of God, so will ye be *heirs of the promise*, and of the mercy of God, which is freely tendered unto you, through his simple servant, who is at present a sufferer in the patience and tribulation of the Lamb, on whom the Lord hath laid a necessity to warn thee O nation of *France*, that thou mayst find mercy in this the day of Gods free love, which is tendered unto thee; and though this reacheth unto the whole Nation, yet in particular it is sent to you who are called by the name of the Reformed Religion, to the end that ye may not only be so in name, but also in life and practise, without which your name will but adde unto your condemnation, as hath already been told you, God is purposed to try you and your foundations, and a name will not serve the turn, and except ye partake of the nature of the sufferance of Gods seed and spirit of truth in you, and turn to the Lord *by putting away the evil of your doings*, ye shall surely partake of her plagues, which is the word of the Lord God of Heaven and Earth unto you all, for her sins have exceeded the sins of *Sodom*, and the measure of her iniquity is even up, and judgment is already prepared for her; therefore be ye seperated from your iniquities in time, for the word is gone out of the mouth of the Lord, and can never be recalled, but shall surely accomplish the thing which he hath purposed; therefore my bowels are drawn forth in love towards you, that ye may not perish with the uncircumcised and unclean, but that rather ye may come to repentance and amendment of life, and live for ever, which is the true desire of his soul.

Friends, the Lord is about to do a wonderful work in the Earth, which many cannot believe, though it were told them, but the upright in heart shall see it and praise him, yea the youth shall rejoyce, and the virgins shall be glad,

and

and the Saints shall admire, and smite upon their breasts in beholding the wonderful works of the Allmighty which he purposeth to doe in this generation. And therefore give ear unto me, and be not hard of heart nor unbelieving, and I will through the spirit of the Lord which is upon me, shew unto you the certainty of things which shall shortly come to passe. The Lord will cast down the haughty and the proud from his throne, and will exalt the humble and the meek, yea, *he will rebuke the proud, and give grace unto the humble*: He will exalt his horn over all that shall rise up against him, he will break the bond of oppression, and set the Nations at liberty, that his name may be glorified from one end of the Earth unto the other; though at present his name is not known amongst the sons of men, and he be more a stranger, and less known amongst them, then the *Ox to his owner, or the Ass to his masters crib*, yet shall the knowledge of him cover the whole earth, even as the waters cover the Seas: He will overturn all Idolaters, and all Idols for ever, and all who shall set a hand to uphold them; all Idol Priests shall be turned into confusion for ever; the haughty seat shall be laid low, and the humble and the meek shal be exalted, yea, he will by his own arm and Allmighty power arise, and plead the cause of the innocent, and set the oppressed free, and enlarg the borders of the innocent, and the meek shall take the possession, and the glorious glory of his renown shall go over all, which shall strike dread unto his enemies; he will thresh the mountaines to dust before him, and the wicked shall be but as the stubble which is dried before the fire, and shall be consumed for ever; he who is mightier then the mightiest will doe this; he even *he before whom all Nations are but as the drop of a Bucket, and weigheth the hills in a scale, and the mountains in a ballance, and measureth the waters in the hollow of his hand*, will accomplish the thing which he hath purposed, and the word which is gone out of his mouth; for as the rain which falleth upon the Earth and returneth not again, so is the word of the Lord *which is gone out of his mouth, which shall not return*, but shall accomplish his purpose, which is to subdue all

the

the Kingdomes of this World, into the subjection of his own only anointed Seed, to live and reign over all, and in all, who is blessed for evermore; *in whom all the promises of the father are Yea, and Amen*, for *the promises was not unto many, but unto the seed*, when he spake unto *Abraham the Father of the faithfull, In thy Seed shall all the Nations of the Earth be blessed*, which Seed is Christ which shall have the Dominion in all, and over all for ever: Let him which readeth understand; *The Government shall be put upon his shoulder*, and who will not willingly subject unto it shall be beaten to pieces with his Iron Rod, with which he shall rule all Nations; *and this is the little stone which is cut out of the mountain without hands, which became a great mountain, and covered the whole Earth*, which hasteneth apace to be fulfilled, even so saith my Soul, Amen, and Amen. And for the fulfilling of this his glorious word, the Lord will not onely shake the Earth, but *the Heavens also*, and will Overturn, Overturn, Overturn Kings, Princes, and Powers, even all those who shall rise up against him, and will tear them in pieces, as he hath already apparently done; when the Lord will work who shall lett? *the Heathen may rage, and the people imagine a vain thing, and the Judges of the Earth may take counsell against the Lord and against his Anointed*, but all in vain, for he will exalt him to reign *upon his holy hill of Sion* for evermore, in the sight of all his enemies, to their utter overthrow and confusion for ever. *Your Judges shall be restored as at the first, and Counsellors as at the beginning*, who will not judg for gift, not reward, the wicked shall no more be called good, nor the churle liberall, light shall not be put for darkness, nor darkness for light, but all shall be judged by him who seeth in secret, and who lives for ever, whose Dominion is an everlasting Dominion, of which there is no end.

Therefore come to the just in you all in the particular, even to the Seed of God in you all, which of his infinite mercy he hath left in you, else long ere now had ye been destroyed, and made like unto *Sodom*, and *Gomorrah*, but for his seed sake hath he withheld his hand from destroying you untill

untill this day; and consider the end of *Sodom*, and the inhabitants thereof, and their end, when the just was taken from amongst them, and even as it was with them, so shall it be with you; if you harden your hearts, and will not hear, the Lord will take the just Seed from you, which sufferеth dayly by you, and is oppressed in you, even as a Cart which is pressed and loaden with sheaves, and grieved as *the just was in Sodom by their unrighteous and ungodly conversation*; and if it be once taken away from you, though the faithfull may make intercession for you, as *Abraham* did for them, yet as sure as the Lord God of Heaven and Earth lives, your end shall be as theirs, for if once the just in you be taken away, nought but fury and vengeance will be poured upon you from Heaven, untill you be utterly swallowed up with the eternall flames of Gods fury and vengeance for evermore; for whose sake I am now moved to warn you from the wrath which is to come, and if you refuse and reject, and despise his everlasting Messengers, (as they did,) take them for an example (for God hath made them so) of his wrath, to all who shall reject his loving kindnesse, mercy and counsel.

Therefore in bowels of mercy and pity am I drawn forth again, and again to warn you, and advise and beseech you to turn unto the just pure holy principle of God in you, and give up to be guided by it, and governed by it in all things, that ye may be leavened into its own nature, even the incorruptible nature of God, that ye may come to witnesse the new creature, which is the first Resurrection, *over which the second death hath no power*, and as ye do so come to walk according to this rule, peace will be upon you and with you for ever, *peace which the world can neither give nor take* from you, even the peace of God, which will rule in your hearts, which will keep your hearts and minds spotlesse and blamelesse for ever; and the power of the crosse of Christ you will come to witnesse, *to be the power of God unto salvation*, as you believe and are subject unto it, whereby the world will become crucified unto you, and you unto the world, and nothing else will you desire to glory in, but will

come

come even to be ashamed of those things which ye now delight in, and have no more pleasure in them, nor fashion your selves as you did in the former time of ignorance, as the Heathen did in vain and foolish habit, idle and foolish talk, such things will be an abomination unto the Lord of your life, by whom ye breath, and nothing can or will proceed out of your mouth but that which is good *to the use of edifying*, and according to the promise of God you will come to witnesse, even *the powring out of his Spirit upon you, and your Sons, and your daughters shall prophecy, your young men shall see visions, and your old men shall dream dreams; and every one of you shall sit under his own Vine, and under his own Fig-tree, and none shall make you afraid*; and you will not need to goto men for teaching, *nor every one say to his neighbour know the Lord, for all of you shall know him from the least unto the greatest, and shall say one to another, come let us go up to the mountain of the Lord, and he will teach us of his wayes*, and we will walk in his light for ever; and the Lord will make a hedg about you, and set his holy Angels to watch over you, and prune you, that as ye come to bring forth fruit unto him, ye may bring it forth more abundantly; to the honour and delight of the Lord will ye be for ever, which his own right hand hath planted, and none shall be able to pluck you up, for he will keep you in the hollow of his hand, and they which shall touch you to harm you, shall be as though they touched the apple of his eye; and though for a time some of you may be suffered to be tryed for the tryal of others, yet assuredly, *it shall be but for a short season*, & a book of remembrance thereof will be written before the Lord, and you will delight to meet often together to speak of his goodness, and he will assuredly be in the mid'st of you, and ye shall be his Temple Sanctified and made meet for his use, and he will delight to take up his habitation with you for ever; and remember Satan may have power given to kill some of you, and put some of you in prison *ten dayes*.

Read and understand, and be not dismayed at these things when they shall come upon you, *For so did they persecute of old the holy Prophets of God before you*; and if any of you

shall go in this cause to save your lives, ye shall assuredly lose it, but they which shall lay it downe for this testimony shall surely save it; *And whosoever shall forsake Father or Mother, for my sake* (saith Christ) *shall receive in this life an hundred fold, and in the world to come life everlasting.* And as I have said, a day and a time of tryal may come over you, *But a short worke will the Lord make in the earth* for his Seeds sake, *And the Rod of the wicked shall not alwayes rest upon the back of the righteous, saith the Lord God Almighty*: But I have said (in and through the good Spirit of the Lord, and by the strength of his own Arm which is made bare) he will burst the bonds of your oppressors asunder, that his oppressed seed may go free, even to the ends of the uttermost habitations of the earth.

Therefore I say again to the holy Seed in you, even the Seed of the Kingdome, *Which is as a grain of mustard seed*, yea the least of all things in you, which if ye diligently heed, prize and follow, it will become a great plant, and cover the whole earth in you; which if ye do, the good which I have shewed you in faithfulnesse to God, and which is to all your immortal souls, will come upon you; but if ye refuse and reject the good counsel of the Lord unto you, and joyne to the power of the oppressor to keep the Seed in bondage, then know as sure as the Lord liveth, the just shall be taken from you, and all the evil I have been made to Prophecy of shall come upon your heads in a day when ye looked not for it, even when ye may be eating and drinking, and Marrying and giving in marriage. Remember the old world, and take ye warning before it be too late, *For the Spirit of the Lord will not alwayes strive with man*, which is the Word of the Lord God unto you all, and wo be unto that man, or Nation, as the Spirit of the Lord shall cease striving with, better were it that they had never been born; for a manifestation of his holy Spirit hath been given to *every one to profit withall*, which is the Lords money, and your talent, and misery will be the portion of those that hide their Masters money in the earth (for such have grieved his righteous Spirit) which will be too

heavy

heavy for them to bear in the end. Read the parable, and againe I say be ye warned, and while ye have time prize it before it be too late. Remember *Esay*, who after he had despised his Birthright, *sought it carefully with teares, but there was no place found for his repentance*: And do not think it will be sufficient for you to deny bowing unto the Images and Idols of the Nation, while ye live openly in the same abominations of those which went before, for the voice saith, *Be ye separated, and touch no unclean thing, and I will accept you, saith the Lord*, which the Light of Christ Jesus in you search whether it be not so as I say, and have said, in every particular; and let Judgement pass upon the head of the transgressor in you, that the oppressed Seed of God may go free to Reigne and Rule over you and in you for ever; for *Sion* is to be redeemed by Judgement, and her Converts with righteousnesse; and the Prophet said, *He would bear the indignation of the Lord, because he had sinned against him.* Therefore give up freely to the judgement, that ye may reape righteousnesse, for God hath said, that judgement shall be given for a Light to the people, and truly the judgements of the Lord are true, and righteous altogether, for by them is thy servant forewarned. I call Heaven and earth to record this day, That you are truly and faithfully warned to fly, and escape the evil to come, and life and death is set before you, and if ye chuse the Light ye shall live, for the Light is the life of men, but if ye refuse to be guided by it, then darknes shall be your habitation for ever, for a true Jubilee and release is tendred unto you of the Lord, freedome from bondage and corruption within and and without; and if ye reject this glorious freedome, even freedome from your old master, which is sin and Satan, then hear ye the word of the Lord, *ye shall be bored through the eare, and be made to serve your old Master for ever*; not one jot or tittle of this which is here written shall pass away unfulfilled, be it with you or against you, I shall be cleare of your bloud before the Lord for ever, & God will be Justified, and glorified in all, *Even in them which believe, and in them which perish.* Think not that going unto the Temple once

or

or twice a week, and there to hear what a man hath ſtudied in his own will and time will ſerve turn, nay, nor yet the taking of *Davids* words and ſinging of them, who was a man of a true penitent heart before the Lord, who faſted, cryed and mourned becauſe of his tranſgreſſions, and watered his Couch with his teares, yea, and ſo abhorred all workers of iniquity, that he ſaid, *He would not keep a lyar in his houſe*; which is far wide from your ſtate, who take his words, and ſay you *are not puft in mind, you have no ſcornfull eye*, and you have faſted untill one may number your bones, and you have roared for the diſquietneſſe of your hearts; and are you not a company of liars, and offer a ſacrifice of lies unto the Lord? And do you not think the Lord will Judge you for theſe things? Yea verily; do you not read, *That all liars ſhall be caſt into the lake of fire and brimſtone*, and no liars can enter into the holy habitation and reſt of God? Conſider theſe things, and lay them to heart, and put away lying out of your mouths, as you deſire to be accepted of God, and no longer ſay you Sing to the praiſe and glory of God, and the comfort of your own ſouls, when your Singing is to the diſhonour of God, ſuch ſacrifices are an abomination unto the Lord: But whoſo cometh before him, though never ſo ſimple, *Yet if he have clean hands, and a pure heart*, even he who ſpeaks the truth from his heart, ſhall and will be accepted of him, for it is truth in the inward part God onely delights in, without which there is no acceptance: Were not they condemned of the Lord by the Prophet, *Who came before him as his people did, and heard his word, and it was unto them as a very lovely ſong*, yet (their hearts being after their covetouſneſs) availed them nothing? and you never yet came ſo far as this, to wit, to delight to hear the word of the Lord, *which is like a fire and a Hammer* as hath been ſaid; but inſtead of it ye call the letter the Word, whereas the letter ſaith, *Chriſt is the Word*, yet if you were come to hear the word of God and do it not, all would availe you nothing: And you to take Bread and give it one to another, and call it a Sacrament, which word you have no where in the Scripture, neither was ſuch a thing

thing ever commanded to Drunkards, Swearers, Liars and the like, but to those who in faithfulness of heart had forsaken all to follow Christ; he brake bread amongst them, and gave it them as a signe of his true Body, and bad them do it *in remembrance of him untill he came*, and when the substance came againe amongst them, there was no more need of any outward shadow or figure, which thing they did really witnesse shortly after; but you are breaking bread all the dayes of your lives, and never witness him come, as they did, *Even the second time without sin unto Salvation*, who are pleading for sin as long as you live; and *Paul* in his first Epistle to the *Corinthians*, speaketh unto them of it, who did also abuse it; and therefore in his next Epistle he tels them, and bids them, *Try and prove themselves, if Christ were not in them, they were reprobates*. So read with moderation and consider, If all were reprobates who did not witness Christ in them, little will it availe you to take bread and wine, and eat it in imitation of what Christ did to his Disciples, which thing was neither commanded them, nor any who live in sin; but the true followers of the lamb did, and do *shew forth the Lords death*, in eating and drinking, and in all their actions, and their moderation appeareth unto all men, which sheweth forth both his death and life in them; *So they brake their bread from house to house with singlenesse of heart, which is the thing the Lord delighteth in above all sacrifice whatsoever*; and such came to witness Christ in them to be their life, and all in all, and this witnessing (in deed and in truth) is a true regenerate state, and Christians life, which is more then to talke, or taking a little water and sprinkling it upon the face of a child, & say it is a seal of the Covenant, and an entrance into the Church; which is but a Popish trick and invention to deceive the hearts of the simple, feeding them with a name, but not of the nature, which thing hath been sufficiently spoken of already: Neither is there any one example in the Scripture for such practise. Search, and so read, and consider what you are a doing, for it is high time, for of a truth the mighty and terrible day of the Lord is at hand, *Wherein all shall be*

judged

judged according to the deeds done in the body, whether good or evil. Therefore be ye awakened, and repent, and think not that a man or Minister, made in the will of men, that can preach unto you about an hours space by the houre glasse once or twice a week, will serve your turn; which thing is a stink and a shame to all who are true Christians, and sheweth plainly that such have not the unlimited Spirit of God, which cannot be limitted to a glasse, time, or place, but speaketh in whom he will, where he will, and as long as he will. And this was the true order amongst the Saints in their assemblies, not to quench the Spirit of God, but the Spirit of the Prophets were subject unto the Prophets; so that if any thing was revealed to one that sat by, *the first was to hold his peace*; and they might all Prophecy one by one, and were not forbidden, that all might be edified, and did not maintaine an hireling to speak unto them about an hour; and if any were moved to speak in that time, to call it a disturbance and insolence, nay, nay, in these your fruits and practices you have not so much as a forme of godlinesse, much lesse the power, as you your selves confesse; you have not the Spirit of God, which is the power in all the true Christians, and was the fruits and effects of the true living Faith, without which they could not please God, even the Faith which layeth hold on the promise of the Father, which is that the holy Spirit, even the comforter should come unto them, which should lead them into all truth, and shew them things to come. And this doth all come to witnesse, who come to know the onely one and true Baptisme, which is by one Spirit baptized into one body, which doth not only serve to the washing away of the filth of the flesh, but the answer of a good conscience towards God, even purified from dead works, whereby they come to serve and worship the living God in Spirit and in truth, and such onely doth he seek to worship him.

So come away out of all the beggarly Elements (which are to perish in the using) to serve the Lord in newnesse of mind, without which all your profession and Religion is

but

but in vaine, for then, and not till then will ye come to witneſs a bridle to your tongue, which bridle ye muſt come to witneſs in you, even the light which condemneth you for every idle word and action, and all the works of the fleſh, which are theſe, envy, pride, malice, covetouſneſſe, whoredom, railing, back-biting, evil ſpeaking, drunkenneſs, gluttony, uncleanneſſe, and all uncharitableneſs; *and they who do ſuch things ſhall not inherit the Kingdome of God*, Gal. 5. 19. Therefore go ye not forth, *for the Kingdome of Heaven is in you*, ſaith Chriſt; and as you come to give up to his pure Light, you will be lovened into its own nature, and ſo be made partakers of it, which conſiſteth not in word, but in power, holineſſe, peace and joy in the Holy Ghoſt; which is the deſire of my ſoul that you (even my Countreymen) may be made partakers of, that ye may witneſs your converſation to be in Heaven, and be no longer ſayers, but doers of the pure holy will of God, that ye may partake of the everlaſting bleſſing, which the Lord hath prepared for all who fear him, even ſuch everlaſting happineſs as ear hath not heard, neither hath it entred into the heart of man to conceive the unſpeakable glory which he hath in ſtore for ſuch who give and offer their bodies as living ſacrifices, daily to do his will in; *For truly the ſufferings of this preſent world, are not worthy to be compared to the glory, which is, and ſhall be revealed in all ſuch*: And this I do not ſpeak becauſe another hath ſpoken it, but by true and daily experience, through ſufferings I have found and felt: And I ſay, that ye may partake of the ſame (with me) in this the day of Gods eternal power, is the ſimple deſire of my heart to God for you, and I know if ye reject not his loving mercy and counſel which is freely tendred unto you, in and through me, ye ſhall not come ſhort of the good things of God, for the Lord hath ſhewed it unto me. Therefore come away and give up to God, and crowned ſhall ye be by him for ever, which is a word of eternal truth unto you all; *In his houſe there are many manſions, and if it were not ſo*, I would not ſay it, my ſoul hath richly fed thereon: Therefore I, through the Spirit of my Father, invite you, that we

may all come to feed at one table together, and that ye may no longer feed at the table of the Devill.

Therefore embrace and accept Gods love, that ye may eat of the banquet which is prepared, and that God hath ſent me forth to invite you to; O make not any excuſe, leaſt ye be rejected and not found worthy, there is yet entertainment and room to ſpare, and if ye refuſe, others ſhall be conſtrained to come in, even thoſe who ſtand in the high ways and hedges, and ye be ſhut out for evermore with *the fooliſh Virgins*; but be ye wiſe and watch, that ye may have your Lamps trimmed, that when the cry is made at mid-night ye may enter in with the Bride, ſo will ye be found worthy to eat and drink at his table, of his own ſpiritual food, even of his own body, and drink of his own blood, and will witneſſe life in you, life I ſay immortall, and will be leavened into his own nature, even into a new lump, and ſo you being many will come to be one bread, and will be built up together, a ſpiritual houſe holy and accepted, where the Lord will take delight to dwell, and make his abode for evermore; and this onely is the true bleſſed ſtate, which my Soul deſireth ye may come to witneſſe in deed, and in truth, who am a true lover of all Souls.

890

A Word unto you who call your ſelves the Miniſters of Chriſt.

IS it not a ſhame unto you who call your ſelves by the name of the Miniſters of Chriſt to preach by an hour-glaſſe, and pray by a book? doth not this clearly and plainly manifeſt you are not Miniſters of Chriſt, nor of the Spirit, who doe thus? where have you any example in Scripture for theſe things done by the Saints? who were Miniſters of the Spirit, and not of the Letter, who ſaid they were not Miniſters of the Letter, but you would ſo have it, and limit the holy Spirit of God, as your practiſes are ſeen to doe, that limit it to an hours time, and place, and ſo long it ſhould ſpeak, and no longer; O take ſhame upon your ſelvs for theſe things, and Repent, and ceaſe from deceiving the people with your vain cuſtomes and traditions, and taking money of the people for ſo doing, which they, or any who can but read maydoe as well as you, to take a weeks time or thereabout to ſtudy or compact a company of words together, even as many as you can well ſpeak in an hours time, part you ſteal out of the Scriptures, and another part out of other mens writings, and adde your own meanings unto them, and ſo boaſt of other mens lines made ready unto your hands, and have not the word from the Lord, but ſteal it from your Neighbour: Therefore the hand and arm of the Almighty is againſt you, and will lay your ſhame, nakedneſſe, and deceit, open unto all people, that they may no longer be deceived by you: Did not the Apoſtles (who were true teachers of God) *ſpeak as the Spirit of God gave them vtterance*, and ſung with the Spirit, and with underſtanding, and prayed with the Spirit, and with underſtanding? and can any be ſaid to be true Miniſters of the Goſpel of Jeſus Chriſt but ſuch? Oh! how hath the day of

the Lord overtaken you as a thief in the night? wherein your deeds of darkneſſe are made manifeſt and diſcovered, and ye found not to be ſavers, but deceivers of Souls, being ſuch who teach for Doctrine your own inventions and traditions, and ſo the peoples fear towards God is taught by the traditions of men, as Chriſt ſaid; and if any one be moved of the Lord to ſpeak to you or the people, while you are in your high places, you are the firſt which will cry to the people to take him away; was this the Apoſtles example, who bid, if any thing was revealed unto him which ſate by, the firſt was to hold his peace? or is it not the example and practiſe of the perſecuting ſpirit, whoſe works and deeds are wrought in the dark, and are affraid that the light ſhould reprove them? How can ye ſay unto your hearers and followers as the Apoſtles and Miniſters of Chriſt did; *Be ye followers of us as we are of Chriſt?* whoſe examples condemneth yours every way, for he ſaid unto his Diſciples, that *they ſhould be hated of all men for his name ſake, and perſecuted, and caſt out of the Synagogues*, and the like; ſee and try if your fruit be not like unto thoſe who caſt out, and not like unto thoſe who were caſt out: And the Apoſtle ſaid the man of God ſhould not ſtrike, but be humble, and ſhould in meekneſſe inſtruct thoſe which did oppoſe him; this was the fruit and practiſe of the true miniſters of Jeſus Chriſt, who in all things walked for to be good examples to others, bearing their faithful witneſſe againſt all ſin, and ſaid, that no unclean thing could enter into the kingdome of Heaven, and bid people walk as they had them for an example; but you inſtead of bearing witneſs againſt all ſin, tell people that they cannot but commit ſin as long as they live, & you your ſelves being examples of pride to them and immoderation, maintaining your wives and children in pride and wantonneſſe, ſettling your ſelves in ſuch and ſuch places, as may make beſt for your maintainance, and the like, which ſheweth plainly you are not like Chriſt nor his Miniſters who went about ſeeking thoſe that were loſt, being ſuch that were caſt in priſons, in perſecution, in hunger, in cold, in want, and in diſtreſſe, and all for the good of others; in theſe

did

did the true Ministers of Christ glory, and did not get into a place, & there settle themselvs at their own wil to preach to this or that people, but as the Lord did send and direct them they were to go, whether in life or in death, bond, or prison, yea, wo were to them if they did not doe it; and again, they preached to the people nothing but what they had seen, tasted, and had handled of the word of life, and that only did they minister unto others; but if you should preach nothing but what you did witnesse in this nature (which every true Minister of Christ ought to doe) and no more, then you might stop your mouths, and indeed untill then it would be a thousand fold better for you so to doe, for your condemnation would not be so great if you did not presume thus to teach the people the knowledge of God and his holy wayes, but did sit down and labour with your own hands for your livings; for of a truth you doe but adde to your condemnation in this state you are in, as your fruits manifest to your faces: Can you look upon your assemblies & not blush, and be ashamed to see the fruits of your ministry in pride, lust and ambition? dressed more like antiques, than sober moral men, ful of vain talk, and foolish jesting, swearing, lying, and all manner of vice is to be found amongst them, even amongst your constant hearers, whom you call Reformers of Religion; but what they are reformed from (in nature) let the pure light of Christ Jesus judge in all their consciences, as it doth for God against them and you; and I am sure it sheweth that they differ nothing in nature from the common practise of the Nation, but rather through them and their ungodly practises, cause the good way of God to be evil spoken of.

And this, O ye Priests, is the manifest and evident fruits of your work and labour; but the free and true ministry of Christ Jesus was for the perfecting of the Saints, and the edifying of the body, untill they all come to a perfect man, *into the measure and stature of the fulness of Christ*, who was and is head of their body, unto which no corrupt nor prophane member can be joyned; and thus your ministry differeth from the true, yea, even as much as light from darkness;

the

the one teacheth and leadeth out of all sin, and the other teacheth that there can never be a freedome from sin in this life, though the Apostle said, *ye being made free from sin became the servants of righteousnes, for while ye were servants unto sin ye were free from righteousnes*, so there was the fruits and effects of the true ministry, and the fruits and effects of the ministry of Satan is so far from this, that they preach up sin for term of life, as hath been spoken of already.

Therefore, O ye Priests, be ye warned of the Lord God of life, and cease thus from deluding the people, *and let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he might have to give to him that needeth.*

And this is counsel of life unto you all, O ye *Protestant* Priests in *France*, I say, cease from stealing other mens words and making merchandise of them to others, but come to the light your selves, that ye may hear and learn of Christ your selves, and then if he pleaseth to send any of you forth to open the blind eyes, and turn the people from darknesse to light, and from Satans power to God, then obey his voyce, and go forth freely, and preach as he hath given you freely, so will ye profit the people, though this manner of call will be contrary to your own wills, and against mens wills ye come to preach to; and till you come to witnesse this only holy and true call, I say again, and again, as from the Lord God of life, cease and be still, and let the people alone, until the Lord send labourers amongst them, for the Vineyard is only his to send into it to labour who he only will appoint thereto, and he which goeth and is not sent, is but a thief and a robber; which is the word of the Lord God unto all Priests of this Nation.

Therefore cease, cease and repent, that ye may find mercy, for the blood of one man if it be laid to your charg, will be too heavy for you to beare, which assuredly ye must for many, if ye refuse to hearken unto the counsell of God, which he in the infiniteneſse of his love tendereth unto you, for know the end of the true Ministry is to bring people unto God, and on him alone to wait for teaching, which is his Covenant and promise to bring people to be sensible of the

gift

gift of the holy Spirit of God in themselves; and the Apostle said, *every man hath a manifestation of the Spirit given to him to profit withall*, which being turned unto to profit, is a sufficient teacher of it self, & such need not mans teaching any more, and so people come to know their bodies to be the Temples of God through the Spirit which dwelleth in them, and so they come to bring forth the fruits of the Spirit, *which are love, meekness, long-suffering, patience*, and the true reconciliation by Christ Jesus between God and man, the enmity being slaine upon the Crosse, and of twaine one new man is witnessed, and so peace comes to be witnessed with God, and not before, and untill the new creature be witnessed all availeth nothing; but the true and everlasting Ministry of Christ Jesus bringeth the creature unto this, and none else, by which and in which the creature comes to bring forth naturally the fruits of the Spirit, as he did the fruits of the flesh before, which was nothing else but lust and uncleanness, and filthiness of life: So give up to be taught by him in this the day of his Almighty power.

Therefore let this be a warning unto all Priests, Let God alone with his own work, for he needeth no mans wisdome to help him, for the best of yours stuff you have is but compacted with your own natural wisdome, which you must all loose, before you can come to know God, *For man by wisdome knows not God, neither can the natural man discerne the things of the Spirit, for they are spiritually discerned*; therefore ye must all come to the teachings of the Spirit of God your selves, before you can come to teach others. These things are plaine and manifest unto every one who is not wilfully blind, and drunk with prejudice; therefore consider, *Paul* had more to loose of this kind then most of you have, yet he said he counted it gaine to loose it all to gaine Christ; and let him be your example, who reasoned not with flesh and blood, but immediately obeyed the Heavenly voice. I speak this unto you in love, and some of you the Lord may make Instruments in his glorious worke in this the day of his power, if ye reject not his loving counsel, and visitation of love, which to you is tendred in particular,

O ye Priests of this Nation, to whom this is sent: But if ye reject his counsel, and will have none of his reproof, then hear what the Spirit of the Lord saith, the Lord will make you examples of his wrath above many; and that is a word of truth unto you all, that ye may truly be warned and repent before it be too late. And I warne you as from the Lord God of Heaven and earth, that ye be not Instruments of stopping this from passing amongst the people, by rejecting it or casting an odium upon it, thereby to incense the peoples minds against the truth of God, and things that do belong to your peace, which if you do, better were it that a milstone were hanged about your necks, and you cast into the midst of the Sea, then you should hinder the least from receiving this testimony, for Gods dreadfull and terrible day is at hand, in which he will render to every one according to the fruits of his own doings, both Priests and people, for every one shall give an account of himself to God, and every one shall die for his own iniquity. Therefore againe, and againe I say be ye warned; and if ye Priests, or any of you shall hearden your hearts against this visitation of love from the Lord which is sent amongst you, by esteeming that your are the true Ministers of Christ, and the spiritual weaponed men, then come forth openly into the field, and make it appear, by answering the Queries which are propounded unto you in this book, that ye may through it come to understand, and the truth may yet be made further manifest in the eyes of all: And this proffer do not slight least the people grow jealous of you; but this I say in love to your immortal souls, happy will ye be if ye receive the love of God in it, and submit unto his holy will, and receive his counsel, and be advised betimes, for the fruits of your Ministry doth testifie to your faces, that it is not of God, for if it were, it would turn the people from the evil of their wayes, and from Satan to God: *My little children*, saith *Paul*, *of whom I travail in birth againe untill Christ be formed in you*; Mark the words, and consider them, Christ was to be formed in them; and this was the true Saints and Christians life to witnesse him to rule and

Reign

even in spirituall *Sodom* and *Egypt*: Behold a Mistery,
read and consider, spiritually called *Sodom* and *Egypt*, even
[illegible] and fullnesse of bread, and aboundance of the
[illegible] and this crucifieth the just in you daily, and ever you
[illegible] turn to the Light of Christ in you, that will witnesse
[illegible] words to be true, and will come to judge you
[illegible] for truly, untill you come here ye remain under
[illegible] blood of the Son of God, and all standing upon
[illegible] of the whole earth, and [illegible]
[illegible] thro you, that ye may consider
[illegible] within your selves with the
[illegible] to God, and they
[illegible] friend with all Saints
[illegible] in Christ Jesus, concerning
[illegible] is the true desire of
[illegible] for his vile enemies,
[illegible] world stands not
[illegible] destroyed, even by fire,
[illegible] and untill this be
[illegible] is the just that suffereth by the unjust in the particular,
[illegible] as in the generall. Consider these things well, and
truly weigh them, and the Light in you will answer to your
words, from whence they come, and to what end they
are spoken; and so will ye find mercy, and not
profesſe what ye will, for except ye witness Christ in
you, all Preaching and Profession is in vain whatsoever.
These are perfect and true sayings, and will stand
a witnesse against you for ever if ye reject them,
for if you will or dare come to your tryall, it will be mani-
festly proved that you are not the true and faithfull Mi-
sters of Jesus Christ, neither by Call, Maintenance, nor
manner of worship, as Preaching, Praying, or Singing,
Baptisme, or any other thing which is used or taught by
you, or amongst you, neither have you any part of it by com-
mand or example in the Scripture of Truth.

No. 904

echuses [illegible] who were your first Authors and ex-
amples for all these customes and traditions you have ac-
cordingly [illegible] ing ears of Dathan Phillis with your
hairs cut and [illegible] with your harvest and
putting them in Mother Bunches [illegible]
please God to sing that which they never learned to sing, as
hath been before spoken of, and your Sacraments, and
such like, which we have not one word in the Scripture for.
Therefore come forth and shew openly who were the first
inventors of these things, reading over a company of Chap-
ters which you come together and the like; all these things
(when they and you come to be weighed in the Ballance of
the Sanctuary) will be found too light, and far short of the
true worship of God, who is not to be worshipped any other
way than in Spirit and in Truth; and in this one Spirit, if
any had a Psalm or Hymn, or Prayer, or Praise, he did it,
and sung to the praise and true glory of God; and this
was the true order of the Saints, and not to take another
mans words for Psalms or Praises or Prayer, and pray over,
my these things are an abominable abomination unto the
Lord, for it is the Spirit only which maketh intercession
for the true children and servants of God, for it alone know-
eth our wants, and is many times poured forth unto the
Lord [illegible] and this ly,
and not like Sacrifices doth God accept, nor for Drunk-
ards, Swearers, Lyars, and all manner of unclean persons
to take the Saints words in their mouths, and come before
him with them; Gods soul abhorreth it. So all that ever is
practised amongst you will be found to be but in part, A-
postatizing and falling away from the true faith, which was
prophesied both by Christ and his Apostles should come,
for such Christ, *The night cometh, wherein no man can work*, in
which time (because of iniquity) the love of many shall
wax cold; and this is the fruits and marks of that day, and
Rev. 3. which coming in his time, even those who should
teach willings they ought not for filthy lucres sake, yea, and
before his decease so grievous was the falling away, that he
said all Asia was turned from him: and also to *Timothy* he
prophesied

professors of these things plainly, that men should heap up to themselves teachers, having itching ears, and should not endure sound Doctrine, and the like, which we may see in the many sects there now are made by, and in the will of men, according to their own lust; which answereth unto Christs word, when he said, many should come and say, *Lo here is Christ, or lo, here, believe them not*, saith Christ, *for the Kingdome of Heaven is within you*: Mark, *and such shall deceive the very Elect, if it were possible*, but it is impossible to deceive them, for such are Christs sheep, who know his voice, and a stranger they will not follow: But (saith Christ, *Ye shall know them by their fruits*,) so by their fruits must we try them now, for such teachers as men doe heap up to themselves are seen in the light, which tryeth your Priests, who preach up sin and lust as long as men live; so here you are tryed, and found to be such who are ruled in mens will, but Christs sheep hear his voyce, and obey it, and follow him, who leadeth into all purity and holinesse. And thus are all distinguished and known by their fruits, as Christ hath said: we should therefore consider these things, and lay them to heart, and repent before it be too late; for this word doth the Lord often put in my heart towards you, for dreadful and terrible is the day which is already dawned over your heads. The voyce of the true Shepherd saith, *Come, take freely, without money and without price, and let him that heareth come, and let him that is a thirst come, and whosoever will, let him take of the water of life freely*; and let him that will, buy Wine and Milk *without money and without price*. *Why will ye spend your money for that which is not bread, and your labour for that which satisfieth not?* Hearing your cares, and your Souls shall live; and your Souls shall delight themselves to fatnesse. This is the voyce of the true Shepherd to all the inhabitants of the Earth, therefore *whilst it is said to day, harden not your hearts, as in the provocation*, but away all to the fountain which is freely set open to wash away sin and transgressions, for you *have all forsaken the fountain of living waters, and have hewen out Cisterns, broken Cisterns that hold no water*, saith the Lord, *every one is gone astray after the imagination of his own heart*; and the

Lord

Lord hath looked down from his holy habitation, and beheld there is none that seeketh after him amongst the sons of men, who are thus degenerated from him; for though he hath created man upright, yet he hath found out many inventions, (one thing being neglected) by which meanes he is become more strang to his Creator than the Ox to his owner, or the Asse to his masters crib.

Sad and deplorable estate miserable man is fallen into, running on greedily in the way of destruction, and drinking in iniquity as the Ox drinketh water, and yet will seeme to lean upon the Lord and say, is not the Lord amongst us, though they forsake him, and refuse his tender reproofs, and cast his holy Law behind their backs, and will none of his reproof, and make unto themselves [illegible] tures, and ordinances, which will suit most unto their lusts, and heap up to themselves teachers, having itching eares, even such as they make in their own will, who preach for hire, and divine for money, which was alwayes an abominable thing unto the Lord, who sent his holy servants and Prophets to cry against such things: yet do the sons of men delight to have it so: And such teachers as these cry, peace, peace, to the wicked, and say, no evil shall come upon them so long as they put into their mouths, but otherwise suddenly prepare warre against you, as the royal will manifest the same; and they with great swelling words of vanity promise to others liberty, while they themselves are servants unto corruption; and such like do people choose unto themselves, because they prophesie smooth things unto them, and under their teachings they can live as they list in pride, covetousnesse, wantonnesse, and all manner of evil all the dayes of their lives, as their fruits manifest, telling people they cannot but sin as long as they live; by which means, instead of turning people from their wickednesse they strengthen their hands in it, which is well plainly they are such who ran when the Lord never sent them, therefore they do not profit the people at all, who are ever learning of them but never able to come unto the knowledg of the truth, which makes free all who come unto it as faith Christ Jesus,

Jesus, if you know the truth, the truth shall make you free. And the Apostles were sent to turn people from darknesse to light, and from Satans power to God, which was the effect of the true and free Ministry of Christ, even to open the blind eyes, and make blind those, which could see. So they who come to be turned from Satans power unto God, come to be turned from darknesse to light, which is a turning from sinne to righteousnesse, and here the people come to be profited, but such Hirelings who thus are not sent, they neither bring the people to the light, nor from sin to righteousnesse, being Ministers of darknesse themselves, and Preach for filthy lucre sake, and do in no wise profit the people, as I have said, if one come amongst them and their hearers, and do but declare, and speak of those things unto them wherewith Christ Jesus hath enlightned him, then presently they fall upon him commonly by the command of their Priests, and cry out he is a deceiver, away with him, though they have nothing to be deceived of but sin, and uncleanness, which wherein plainly they are not of the number of the Elect of God, for they need not to fear being deceived, for it is impossible to deceive them, *For Christs sheep hear his voice, and knoweth it, and a stranger will they not follow*: But these, like blind men, instead of *proving all things, and holding fast that which is good*, stop their ears, and furiously run themselves upon a poore simple innocent man, who seeks not theirs, but them: And this their fruits manifests they are not in the nature of the true Christians, but of the *Jews, who persecuted the Prophets, and stones them who were sent unto them*; and in this nature do they sing, Pray, and the like, which is no more accepted of the Lord, *Then if one cut off a Dogs neck, or offer a sacrifice of blood*, for such was *Cains* sacrifice, *who was of the envious one, who slew his brother*. And this is the fruits and effects of the hirelings Ministry, which is a griefe unto the upright in heart to see: And behold, how poor people are kept in bondage, and from the knowledge of God by them, hearing and learning from their youth up, untill they go to the grave, and still in sin, and pleading for it as long as they live.

O

O people, it is high time to awake and consider these things, and lay them to heart, for the Ax of the Lord is a laying to the roote of every tree, *And every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire;* for the Lord hath long born with you, and men have conceived nought but vanity, and brought forth lies, and every one is striving either by deceit or policy, to uphold his own way by the arm of flesh, and he that can get the power into his hand, oppresseth all who will not bow unto his manner or forme of worship, as though God were served in mans will, or could or would be limitted by the lows of men, while every one is crying up his own way to be best, while they are all in the way of sin, pleading for it as long as they live. The Lords soul abhorreth these things, for it is only the sacrifice of *clean hands and a pure heart* which he accepteth, even of such who are of *an humble and contrite spirit, and trembleth at his Word, and such he will in no wise despise;* But how far then are from this spirit (which is only accepted of by the Lord) let the pure Light of Christ Jesus judge in all your consciences; doth not envy reign still in their hearts, and where that reigneth there is strife, and every evil work, which seperateth man from God; and in this state should they sacrifice *thousands of Rams, and ten thousand rivers of Oyle, the fruit of their bodies for the sins of their souls,* it would avail them nothing: *But wash you, make you clean, saith the Lord, and put away the evil of your doings; relieve the fatherless and the widow, and I will accept you; and though your sins are as red as scarlet, yet will I make them to white as snow.* Saith *Solomon, he which confesseth and forsaketh his sin shall find mercy,* and it is certain that none else doth or ever shall, for the sacrifices of the wicked are an abomination unto the pure God: For when the *Jews* were in the observation of sacrifices, Sabbaths, New-moons, and the like, the Lord said *they were an abomination, and loathsomness unto him, and his soul did abhor them,* and the reason was because of the evil of their doings, for in such things the Lord delighteth not, but a body which is prepared to do his will in, is only accepted, for there he only takes delight to dwell, which is

more

more then all sacrifices, offerings and oblations, which *David* knew right well: But this thing Satan and his Ministers Preach not to the people, that he may keep his seat whole within them; profess what they will in words he matters it not, for he knows if once the creature cometh to the Covenant of God, that then he will come to witnesse his body to be his Temple, as he hath promised, *I will dwell in them and walk in them*; therefore Satan strives every way to keep people from the light which is the Covenant, whereby men would come to know the teachings of God, and would not need that man should teach them: But this makes not for the hireling, nor his profit, therefore would he be Master as much as in him lieth, telling people they must not look for God to speak unto men in these days, and that revelations are ceased, and such like stuff he filleth up his hours time with, which sheweth he and his hearers know not the Son of God as the true Christians did: And saith Christ, *unto those that come unto me I give eternal life*; and none hath eternal life but those *who know the Father, and Jesus Christ whom he hath sent*.

So all Priests and people this is to you, and sheweth that you are from the true Faith, and to every good work reprobate, for he that doth not witness all his works done and wrought in him by the vertue and power of God, all his works are but as filthy rags, which is self righteousnesse, for if the just do not work in the creature, it is self, which can never be accepted of the Father, for the true children of God came to witnesse that God did all their works for them and in them, and so did witnesse in deed and in truth, the Lord to be their righteousness, and were called by that name. So come and try your works, and by whom they are wrought in you, if not by Christ, then it is self, and so it will availe you nothing, *For without me* (saith Christ) *ye can do nothing*: *I am the Vine* (saith Christ) *and ye are the branches, and my Father is the husbandman, and every branch which bringeth not forth fruit, my Father cutteth it off, and casteth it into the fire, but every branch which bringeth forth fruit, he purgeth it, that it may bring forth more abundantly*; so

abide

abide in me (saith he) the light of the world, for in him only is their fruit found to be accepted. So read, try, and consider in whom ye are, and whether ye are in the true Vine, yea, or nay; if not, your state is miserable, and ye are yet in your sins.

Therefore cease from your hireling teachers, and learn of Christ the pure light in you, and you will come to witness a teacher continually with you, *which will never be removed into a corner any more; but your ear shall hear a voice behind you, saying, this is the way, walk in it, turn neither to the right hand, nor to the left*; which if once witnessed ye will abhor all hireling teachers for ever; and being come to know the voice of the true Shepherd of your souls, ye will witnesse the pure holy teachings of the holy God, lying down and rising up, directing you in the pure, holy, and undefiled path of peace, in which no Lions whelp can tread; and this to witnesse is the end of all Ministrations, Types, and shadows whatsoever, the life and substance being witnessed in you, even Christ Jesus the Light, the Covenant of God, which is given a Covenant of Light unto all Nations, that he might be his Salvation unto the ends of the earth; which is the only true Cistern that is able to hold water for your souls. And *John* did bear witness in like manner of him, saying, *He was the true light which inlightned every one that came into the world, and the light is the life of men*; and as you come to the light you will witness it so, and not before ye know his life to abide in you, which light being received and followed, you will receive power to become the sons of God, even a birth which is not of man, nor of the will of man, but of God, which only is loved; so the sons of God you will witnesse to be, and his holy Spirit you will be lead by, *For as many as are led by the Spirit of God, are the sons of God, and they who have not the Spirit of Christ are none of his*. Therefore I say again, and again, try whose ye are, for if you have not the Spirit of Christ, you are none of the sons of God, but of the Devil. These are true and plain words unto you all, that ye may not be any longer deceived, nor trust to lying vanities any longer, and forsake

your own mercies, which is freely tendred unto you of the Lord in this the day of his love, wherein he doth invite you freely, to come unto him, *Without money and without price*; that ye may eat and drink, and be satisfied at the Rivers of his pleasures; and not to spend your labour and precious time for nought, for your time is but short, and the measure of your iniquitie is even up (amongst the sons of men,) and the Angel of his wrath is even ready to smite. Therefore be ye separated and touch no unclean thing, and God Almighty will accept you; for verily I have seen the wrath of the Lord breaking forth against this Nation, and it was very terrible: Therefore stand not (as you love your immortal souls) to contend about words, or any outward thing; but come to the light, that ye may witnesse life, that so your covering may only be the pure Spirit of the Lord, thereby to have a hiding place in him, else the sword of his indignation and wrath you will never be able to escape, but it will cut you off for ever, with all the unclean and uncircumcised of the earth. Therefore be ye not mockers nor despisers, least ye perish, for the Lord is working a work in these dayes, that such cannot believe, though it were told them; and this is a true warning, and testimony of Gods everlasting love, in and through one that is a witness thereof, and a friend to all souls.

And now, that you may read and seriously consider, into what a sad state you are fallen, (from the Image of him that created you) is the desire of my heart, and come for to be restored again into the same dominion, for all are degenerated into the plant of a strange Vine, bringing forth wild fruit, contrary to the expectation of the good husbandman, and to the grieving of his righteous Seed; for read and consider, *He planted a Vineyard, and fenced it about, and pruned it, and cast the stones out of it, and expected it should bring forth fruit, (as I have said) but it brought forth wild fruit: what could I have done more for my Vineyard that I have not done?* Here all the sons of men may consider their condition, which is truly sad and miserable, though they are so ser-

led

led upon the Lees of iniquity, that they do not consider it; as it is written, *There is none that understandeth, there is none that seeketh God, they are all gone out of the way, they have been made altogether unprofitable, there is none that doth good, no not one, their throat is an open sepulchre, they have used their tongues to deceit, the poison of aspes is under their lips*, Rom. 3. 11. Yea they commit iniquity with greedinesse, (even as the Ox drinketh in water) their table is full of vomit, and there is no soundnesse in them, they conceive mischief in the night upon their bed, and rise early in the morning to put it in practice, and say in their hearts, *the Lord seeth us not, our mouthes are our own, who shall controll?* they lye in waite privily for the innocent, and lay a snare in secret for him. O! what a sad and dolefull condition are the sons of men fallen into! yea there is no fear of God before their eyes, *Eating and drinking and rising up to play*; marrying and giving in marriage, and all in the lust and uncleanness; the seed of the evil one being bred in them, nought but pride and oppression is brought forth, envy and malice, yea the best of men is but a lyer, every one seeking by fraud and deceit to exalt his own horn, and seeking to maintain his own carkase in great honour and dignity, and he which is stronger then his neighbour will take all advantages against him to bring him under him, and to bow to his will. O woful state and hard to be declared is the degeneration of fallen man from his Creator, who at first created him in his own Image and likenesse, in holinesse and purity to reign over all the works of his hands (in the power and wisdome of his Creator) and had put all things in subjection under him, and knew the right use of every thing, (he standing in the dominion and wisdome of God) and to what end they were created, even for them to serve his body, and his body to serve his soul, and his soul to serve his Creator in the body, and as he thus stood in the fear, dominion, and wisdome of his Lord, all things were blessed unto him, and all things were clean and pure; and being guided by the pure holy Spirit of his maker, is counselled as in the beginning, and hath a law-giver as at the first; but when once he gave ear

unto the voyce of the Serpent (who was more subtile than any beast of the field) consented to eat of that which was forbidden him, (that he should not touch to eat) even of the tree of knowledge of good and evil; let him which readeth understand, he had liberty to eat of every tree but that, all being good, and that also, for all that which God made was good and blessed, but for food it was not to be eaten of nor touched: And as I said, when man once had transgressed the righteous Law of his Creator, he lost his glorious Dominion he had, and the pure Spirit of the Lord (by which he was covered) departed from him, so that he was naked without a covering, then shame entred in upon him, and so he went to make unto himself other coverings (then those which he had in the beginning) to hide himself, but all in vain: So all the professors in the world who are not covered with the holy Spirit of the Lord, may read, and see what they are doing; for this is truely your state and condition, feeding upon your own knowledge which is forbidden, and feeding thereon are thereby set on work to make unto your selves other coverings then that of the holy Spirit of truth and righteousnesse: So read and consider, when *Adam* had once done so, the Lord cast him out of his Garden, and he lost his dominion which he had, and God placed Cherubins at *Eden* gate, which turned every way to keep the way of the tree of life, so that men could never enter again that way, but through death, even the death of that nature and wisdom which he fed on, which was of the earth, and is earthly, sensuall and devilish; So read and consider, whether you witnesse this, yea or nay. And so man being drove out of the earth, the curse entred, and the Serpent became head in him; and he that was the sonne of God before, and was guided by him in all his actions, became the son and servant of the Devil, and a bond-slave unto corruption; and thus was the Lamb slain, even the just seed of God became oppressed in him, even as a Cart that is loaded with sheaves, which before bore rule in him wholly; yet the Lord having regard to the works of his hands, and his bowels being moved with pity towards them

them, his mercy being over all the works of his hands, took not his holy seed from him, but made a Covenant with man, that the seed of the woman should bruise the Serpents head, which was become head in man then, which promise was witnessed and fulfilled in *Abel*, who was righteous and was accepted, the seed of God bearing rule in him, and the seed of the envious one was bruised, which reign'd in his brother *Cain*, and so being one with the holy seed became a sufferer, and suffered by the seed of the evil one in his brother; and here was the first persecution, and from that day unto this hath the just suffered by the unjust, the seed of the Bondwoman persecuting the seed of the free-woman, which kept the Commandements of God. So here all men may read and see what stock and generation they are of, and what seed is head in them; for one of the two beareth rule in every individual man upon the face of the whole earth; where the seed of the woman is head there is peace, humility, meekness, long-suffering, patience, temperance, love to all, bearing, and forbearing, praying for enemies, and suffering and enduring all things, not having confidence in the arm of flesh, nor yet a helper in the earth, not seeking revenge, but committeth its innocent cause to God, knowing that vengeance belongs only to him, praying for enemies, doing good to those that despitefully use them; and this, & this only is the life of the true christian, for in him alone this holy seed of God beareth rule, and hath dominion, for they are the peace-makers; but where the seed of the Serpent beareth rule there lust reigneth, from whence cometh all warre, strife, contention, and debate; and this was *Cains* nature, even to kill and murder, who was a Vagabond drove from God, yet he built him a City, and called it by the name of his son, and so from this stock hath risen oppression and murder, and getting of possession in the earth; and this was the fruit and effect of that seed which from him sprung, for which cause the holy Spirit of God was grieved from day to day, until it had repented him at the heart that he had made man, which caused *Noah* to preach unto them righteousnesse, but they rejected his counsel, and would not

be

be warned, but they continued eating and drinking, marrying and giving in marriage, all in the luſt and unclean nature, which crucified the juſt, and ſo continued until the day of wrathful unreſiſtable vengeance and flood of Gods indignation brake out upon them: And thus in all ages have thoſe in whom this ſeed of enmity hath borne rule provoked the holy God to wrath againſt them, yet he forbore with them until they had filled up their meaſure of iniquity, in which time he ſent his holy ſervants the Prophets to warn and forewarn them of the wrath which was due unto the tranſgreſſors, and ſtill as they did reject the counſel of the Lord, and his tender reproofs, they felt his heavy hand in the end, for he hath ſaid, *his Spirit ſhall not always ſtrive with man*; though men may (as they did then) ſeek by their own ſtrength, policy and wiſdome to build them a Tower to reach up unto Heaven, but God confounded their deſign, for neither by that way nor by that meanes could they ever bring their purpoſe to paſſe; and from that ſtock came and ſprung all the diviſions upon the face of the earth, one building this thing, and the other that thing, and all in the confuſion, being confounded and diſperſed in their underſtandings by the wiſe God; though vain man may think by ſuch meanes to build him a Tower to reach up to Heaven, but ſuch are the thieves and the robbers which climb up another way then Chriſt ſpake of, who came not in by the door which is the light, the onely and alone true way to God, and there is not another; but men are ſo hardened, and their underſtandings ſo darkned through the deceitfulneſſe of ſin, that though theſe things are plainly written and ſpoken of in the Scriptures, yet they cannot perceive them, the book being become to them a book that is ſealed, which one took and gave another to read and ſaid, I pray thee read it, and he ſaid, I cannot, for it is ſealed, and he gave it to another, and ſaid, I pray thee read it, and he ſaid I cannot, for I am unlearned; ſo to learned and unlearned it is a miſtery: And truely I freely declare unto all the ſons of men, that there is none that can open the ſeals thereof, *neither is there any found worthy in Heaven or in Earth, but Chriſt Jeſus the Lamb*

of

of God, the Light of the World, who hath enlightned every one which cometh into the World; and till men come to give up to be led, guided, and directed by this pure Light in all their words and actions, the mysteries of the Kingdome of God, nor godlinesse they will never come to know nor understand, for the vail is over their hearts, and until it be rent and taken away by the power and vertue of the Light, they run on as the *Jews* doe in darknesse, and know not at what they stumble, for though the mistery of godlinesse be great, yet it is but one to all and in all, either *Jew* or *Gentile*, *even God manifest in the flesh, the Emanuel, God with us*, even with men and in men, and this is *the Mistery of Mysteries* which the Apostle said, *hath been hid from ages and generations, which was Christ in them the hope of their glory*; and without this be witnessed, there is neither true hope nor true glory; though men talk of hope, yet it is but the Hypocrites hope, which perisheth, and will never bring them to glory, no farther then the earthly, which is but grief and vexation of spirit; but he that hath, and is truly possessed with the true and living hope abiding in him, purifieth himself even as Christ is pure, even from all earthly affections, either of glory, honour, or riches, wisdom, or any other earthly thing, being given up in all things to seek the true honour and glory which cometh from God onely, though for so doing he may and is accounted a fool, poor and simple, and rejected by those who possesse onely the false hope, who seek the riches, honour and praise of the Kings and Princes of this world, which are the manifest fruits and effects of their hope. And thus is Christ become the true riches of the soul, and the creatures glory, whereby he comes to tread all other things under his feet, and counts them but as drosse and dung in comparison to it.

So here all may prove and try their hope by its manifest and apparent opperations, in brief, the one hoping this and that power will be the chiefest, that they may have accesse unto it to maintain their Church and Religion, and the other desiring that God onely may have, and take the dominion, and that he alone may rule and reign, because he

knoweth

knoweth it is in God, and the gates of Hell can never prevail against it; therefore matters not, nor fears any outward strength, because his strength and hope is in God alone, who purifies and makes clean all who hope and put their trust in him, by the power of his own seed in them, (to rule and reign) which bruiseth the seed and head of the Serpent for ever, and conquers the last enemy; and such onely come to witnesse the true and living birth which is of God, which sinneth not, and comes to be restored into the same glorious state and condition as *Adam* was in before he fell.

And this is the substance of all words, and also it is the end of Christs ministring, even to bring people unto this, by which they come to know (as I have said) the promise of God fulfilled, to wit, the seed of the woman to bruise the Serpents head, and their bodyes to be Temples and habitations of God through the Spirit, and he to live and walk in them, as he hath promised; but the ministry of Satan is to preach up sin as long as men live, by which means he may keep his Kingdome, for he hath no other Kingdome but it. Therefore let men professe what they will in word, he matters not as long as he hath his Dominion in their hearts, and his head unbruised there, where he sitteth as God, even in the Temple of God; and this is the abomination of desolation amongst the sons of men, which is to be made desolate in this the day of Gods Almighty power, in which the mistery of the Man of sin shall be fully revealed and made manifest, and the Kingdome of the most High shall be established with men and in them: And this great and glorious work shall not be by might, nor by force of men, but by the arm and Spirit of the Almighty God, whose power shall be evidently made manifest to free and set at liberty the sons of men from the bonds of sin and corruption, that they may no longer be Satans bond-slaves; I say all such shall come to witnesse this who shall cleave to the Lord with sincerity of heart, in this the day of his gracious love unto the sons and daughters of men; but those that reject his love, and will none of his reproof, shall witnesse and

9181

also feel his power in wrath and dreadful vengeance, who will assuredly render unto them according to their deeds, and so much the more as they have slighted the day of their visitation, and rather believed Satan and his messengers, that his power is greater to keep them in sin and bondage, than Gods was to deliver them, though the Scripture it self (which they seem to professe) beareth witnesse against them: And the Apostles Ministry was to open the blind eyes, and to turn people from darknesse to light, and from Satans power unto God; and they who believe in this Ministry and receive it in the love thereof, they come perfectly to know (as they are turned from darkness, which is the power of Satan, unto light which is the power of God) and witnesse in deed and in truth the power of God greater to deliver from sin, than Satans power is to keep in sin; therefore the unbeliever and Satan and his Ministers shall all be taken and cast into the lake of Brimstone and Fire, and be tormented for ever and ever; and the little stone which is cut out of the mountain without hands shall become a great mountain, and cover the whole earth for ever, and shall grind all his enemies to powder, for God Almighty hath determined it, and his Decree is unalterable.

Therefore, O thou Nation of *France* in particular, I warn thee as one whom God hath warned and constrained so to do, that thou stand not in the stubbornesse of thy heart against the Lord and his Anointed in this the day of his power, but submit unto him by repentance and forsaking of thy sins, that thou mayst find mercy, else he will teare thee in pieces, and none shall be able to deliver thee out of his hands; which is his eternal word unto you all: Therefore lay it to heart, and while you have time prize it, before it be too late. And know ye *Protestants*, that it is onely the true *Jew* which shall have acceptance in his presence in that day, even they who are of the circumcision of the heart, who are covered with his holy Spirit, and not with a name to live, and are dead, as it is with you at this day: Therefore this visitation of love is sent amongst

you, that you may read and consider your condition, and how you stand, that ye may not plead ignorance in the dreadfull day of account, which is even at the door; and remember, *If God spared not the natural branches, but cut them off who sinned, he will not spare you, for the soul that sinneth shall dye, but he that turneth from his sins, and doth righteousness, shall live*; and there is no other Covenant or promise of God then this. Therefore let not your Preachers deceive you any longer, by telling you, it shall go well with you, though you live in sin and uncleanness; but turn to the light of Christ which condemneth you for all sin, and give up to be guided by it, and it will lead you to forsake your sins, so will you find mercy, else you will perish eternally, which is the word of the Lord unto you all; therefore I say again, and again, prize Gods love which is freely tendred unto you; *For a famine of the word of the Lord hath been amongst men, and the vision hath failed*, which hath been the cause people have perished, even because of ignorance: Therefore come to Christ the light, the wisdome of God, that you may learn only of him, and receive wisdome of him, who maketh all them truly wise unto Salvation who come unto him and hear him, so then their souls come to live, and not before. And take not this as an idle tale or story, for though my message is not adorned with inticing words of mans wisdome, or as mans wisdome teacheth, yet know assuredly, that if ye reject it, it will be your condemnation, and you will be left without excuse; as I said, *If God spared not the natural branches* (when they sinned) even they who were once truly grafted into the true Olive Tree, surely he will not spare you, who were never yet grafted into any thing but sin and corruption, as plainly appeareth by your fruits of lightness, vanity, and vain glory, and the deportment both of you and your women, who goe in plaited haire, and in gold and silver, which was never the ornament of the holy women of God, nor of *Sarah*, but their ornament was that of the heart, even the ornament of a meek and quiet spirit, which is with the Lord of great price, and is only accepted of God; and

your own habit is nothing differing from all the vain and abominable in your Nation, which the true Christians were not to do, nor fashion themselves according to the former time of ignorance, but were to be renewed in their minds, and to be carefull in all things, and to walk answerable according to the holy calling wherewith Christ Jesus had called them, who had left them a pure example, that they should follow his steps. And saith the Apostle, *Be ye followers of me, as I am of Christ*: But how ye do those things, let the pure, just principle of the Lord Jesus Christ judge in all your consciences: Were you truly what you professe your selves to be in words, would ye not be a witness against all the vanities and wickedness of the Nation, and bear your witness for God against it all? and so would be a sweet savour unto the Lord in your generation, even as lights which are set on a hill: But instead of this ye are one with them in all manner of evill whatsoever, onely you differ in some external things in your worship, seeming to cry against Idolatry, and covetousnesse is in your hearts, which is as great Idolatry as can be named; and if you should speak against respecting of persons, you are as much in it as they, and as partial in all your wayes, and any other abomination which is committed in the land, may be as commonly seen and heard amongst you, as amongst any other people in the Nation, as swearing, lying, vain talk, and foolish jesting, whoring, &c whatsoever that may be named, pride, and vain customs, and the like, and for a cover for all this, you say you are saved by grace; for shame, shame, shame, cover your faces, Are any saved by grace who are taught by it to deny all *ungodlinesse and worldly lust, and to live soberly and righteously in this present evil world*, and doth not? who live in wickedness, and turn the Grace of God into wantonness, or rather turn from it; hath not the free grace of God appeared unto all unto Salvation, as well as unto you? as if a bear talk of being saved by grace would serve turn: why may not all be saved as well as you, seeing your fruit differeth nothing in substance? and then you say you are saved by faith in Christ Jesus, but vaine

men shew your faith by your works, for if it be the living Faith, which gives victory over sin, the other may also be brought into it by good works, which are the effects of the only true and living Faith, and so be converted unto it and be saved; but your profession without a possession doth but adde the more unto your condemnation, as you shall witness except ye repent; for if only a saying you believe in Christ Jesus will save you, why may not those you esteem different from you, be saved as well as you, seeing they will in the particular say it, and affirm it as well as you, and both your fruits (in respect of life and conversation) varie nothing at all. Read and consider these things seriously, and repent, knowing that as the body without the spirit is dead, so is Faith without works also dead.

Again I say in love & pity to your immortal souls, prize, prize Gods eternal love which is freely tendred unto you all, least you cry when it is too late, Oh how have I slighted the day of my visitation? and it be said of you as it was of *Israel* of old, *Oh Israel thou hast destroyed thy self*; for it is only the sins of a people or Nation which separateth them from God, and brings judgements upon them or any Land, that the inhabitants may learn righteousness; but if they refuse to be warned thereby, and harden their necks, then will the Lord sweep them away with the Besome of destruction: Therefore lay it to heart, for the sins of this land hath surpassed the sins of *Sodom* and *Gomorrah*, who were made examples of Gods just judgements, that others might take warning.

Therefore my bowels is truly moved in me towards you, that you may not slight the day of your visitation, but diligently hearken to the Lord, which if you do, he will soon subdue all your enemies for you, and make you to shine (as his own elect and chosen people) as the Stars in the Firmament, and many shall desire to be joyned unto you; yea the day hasteneth apace, *That ten shall lay hold of him which is a Jew, and say we will eat our own bread, and drink our own drink, only let us be called by thy name*; yea, this and much more, which is hard to be uttered either by tongue

or

or Son, shall be the portion of him who is of the true circumcision, which is made without hands, who worships God in the Spirit, a City and habitation is prepared for them, *whose builder and maker is God, wherein the Lamb shall be their Light, and they shall walk in it for ever and ever.* Therefore come all away to the light, which is the true door into the new and Heavenly *Jerusalem*, wherein no unclean thing can or ever shall enter thereby; by the light must ye come to be cleansed, which is the blood of the Covenant, which is freely shed abroad for the cleansing of all the sons of *Adam*, therefore trample it not under your feet, as the blood of a dead man, and count it not an unholy thing, for by it alone were all the Saints of old cleansed, and it did not serve them only to talk of, but were truly purged, purified and made clean by it, and so witnessed justification and sanctification in this life, without which they never could; for except you come to witnesse your souls cleansed from sin, and sanctified with the blood of the everlasting Covenant, you cannot be justified by God, for God justifieth no unclean thing, and remember it is written, *That without holiness, no man shall see the Lord*; and lay it to heart, and there ponder these things in the coole of the day, which if you do, *The grace of God will not be bestowed upon you in vain*, but through its pure teachings and vertue you will come to witnesse salvation to your souls, and death swallowed up in victory, and he that hath the power of it, which is the Devil; then will that saying be brought to pass, *O death where is thy sting? O grave, where is thy victory?* and will thank God with your souls, bodies, and spirits, and serve him therewith, as holy vessels sanctified to his use, who hath given you the victory over all; and living praise will issue out of your mouths not by constraint, but willingly out of a pure heart for ever more, to the living praise of him, who hath redeemed your souls out of the horrible pit, and set your feet upon a Rock, even upon Mount *Sion*, to live and Reign for ever: And this is the true Salvation of God through Christ Jesus, which thousands witnesse at this day in *England*, and praise the Lord with one heart,

mind

mind and soul continually, which is their only joy and delight, God only being witnessed to be their Judge, King, and Law-giver, who hath saved them with everlasting Salvation from sin and uncleanness, *and are translated into the Kingdom of his dear Son*, and there live and delight only to walk to the praise and glory of the glorious God of all grace, who hath thus bestowed his rich grace and mercy upon them; which also is freely and richly tendred unto you, O ye inhabitants of *France*, therefore slight it not, but draw nigh unto God, and he will draw unto you, for he is a God at hand (and not afar off) even unto them who call upon him with a simple heart, and is a ready help unto such in time of need; and you will witnesse him so unto you if ye embrace the riches of his grace, mercy and goodnesse, which is freely tendred to every individual of you without respect of persons; *Therefore call upon the Lord while he is neere, least when you call he will not answer*, which is counsell of life unto you all, which if you reject, then hear what the Spirit saith, ye shall have your portions with the wicked, stiff-necked, unbelievers, and rebellious, and your children shall enjoy the blessing, for God of a truth will be glorified in many of them, and you also, if ye count not your selves unworthy of Eternal life, which is richly, and plentifully tendred unto you. Therefore cease from all your Idol-shepherds and hireling-Priests, which feed themselves and not the flock, preach up sin as long as men live, which shews they are imperfect Ministers, and cannot make the comers thereunto perfect; therefore I say cease from them in time, least while the blind lead the blind ye both fall into the ditch, for they are truly the Ministers of Satan, and preach up his power to be greater than the power of God, even to have more force to keep people in sin, then the power of God hath to redeem from sin; (as hath already been said,) and so make the coming of Christ to be of no effect, which was to redeem people from the Law (which was added because of transgression) up to God to live in his power, which was before transgression was; therefore (saith the Apostle) *in what the Law could not do, in that it*

was weak, God sending his own Son in the likeneſſe of ſinful fleſh, to condemn ſin in the fleſh, that the righteouſneſſe of the Law might be fulfilled in us, who walk not after the fleſh but after the Spirit: Mark, this was the true end of Chriſts coming, not to deſtroy the Law, becauſe the Law is righteous, and layeth hold on the tranſgreſſor; but he came to deſtroy the tranſgreſſions, and ſo he redeems all who come unto him, from the curſe of the Law, by deſtroying the works of the Devil in people, that ſo the righteouſneſſe thereof might be fulfilled in them by the power of Chriſt Jeſus, and ſo they come to the Spirits of juſt men made perfect, the ſeed of the Serpent being bruiſed and wholly deſtroyed in them by Chriſt the ſeed of God, *in whom all the promiſes are Yea, and Amen*; and they who witneſſe this witneſſe the end of Chriſts coming, and the new birth which is incorruptible of God, which ſinneth not, and they who come to witneſſe this, know that the power of Satan is not greater then the power of God in Chriſt Jeſus, who ſaves his people from their ſins; and this is the only true living Miniſtry, which is to the ſalvation of the ſoul, and all who preach any other doctrine then this, (though we our ſelvs or an Angell from heaven) let them be accurſed; therefore conſider your doctrine who preach againſt perfection, and for keeping men in ſin as long as they live, and then the Devil knows he hath them ſure enough afterwards, *for the wages of ſin is death*, out of which there is no redemption if the creature dye therein, *for as the tree falls ſo it lyeth*: And this is the truth of God to all the inhabitants of the Earth; therefore high and low, rich and poor, bond and free, be ye warned, and while ye have time prize it; and if ye call upon God (who without reſpect of perſons judgeth according to every mans work) *paſſe the time of your ſojourning here in feare*, and *redeem the time for the days are evil*, and *work out your ſalvation with feare and trembling*, which if ye doe ye ſhall be everlaſtingly bleſſed in the end, which is the word of the Lord God of Heaven and Earth unto you all: Therefore while you have time prize it; this word doth the Lord often put into my heart unto you; for the dreadful day of his fierce unreſiſtable wrath is nigh at hand,

hand, in which he will destroy all workers of iniquity from off the earth, root and branch for ever, and to that man will he look, who is of a humble and contrite heart, & trembleth at his word, and only such shall obtain favour of him in that his dreadfull day, and controversie with all Nations; therefore is he sending, and hath sent his dear and precious Lambs and Servants forth to warn them, that they may repent and find mercy, least his vengeance overtake them, and that they may be left without excuse; and for this cause is this warning sent unto you, O ye *Protestants* and inhabitants in *France*, that ye may also be warned to fly the wrath which is even at the door; for your measure of iniquity is even full, and hasteneth apace the finishing: Therefore be awakened and warned, that ye may find favour with him, who will not judge according to your persons, but in righteous judgement will he judge you, even from the King that sitteth upon the Throne, unto the slave that grindeth at the mill, and neither money nor favour shall be able to deliver any; therefore that ye may repent and find mercy is the true and faithfull desire of my soul to the Lord for you my Countrey-men, whom the Lord hath warned to warn you, and hath shewed me (his silly worm) the evil and the good which shall surely come upon you; who in love and faithfulnesse to God and your Souls hath not concealed it from you (whether you doe embrace, or reject his love and counsell, which is freely tendred unto you) that so in the day of account, with my Maker I may be found clear of your blood, and the blood of all men, which if I had, it would be too heavy for me to bear, for the Lord would require it at my hands, who hath called me from a far countrey, where I was an inhabitant about fourteen yeares, untill this work was laid on me, to visit you *Protestants* in, and about *Paris*, but ye rejected me and despised me, and would not permit me to declare my message of love unto you, which was from the Lord, and not my own, in testimony of which I was ready to seal it with my blood; but seeing ye would not receive it from the Lord, who called me from the *Indians* in *America* to minister and serve the *Indians* elsewhere in his truth

truth and gospel, I shall be clear of your blood for ever; and at my return from *Paris*, the Lord laid it upon me to write this testimony unto you, before he would suffer me to go out of your Nation, and happy will ye be if ye receive it, but if ye willfully reject it (as ye did me, and contemned my person:) then woe will come upon you from the Lord God of Heaven and Earth for evermore: Therefore Countrey-men, I beseech you in the bowels of endlesse and unfeigned love for ever, in, and with the same the Lord hath loved me, to lay it to heart, for my God is a consuming fire, who will not in anywise condemn the innocent, nor acquit the guilty, for with him alone dwelleth equity and justice, which is the habitation of his Throne for ever, which you shall be made partakers of, who turn to him, and peace shall never depart out of your habitation. Let this thing be considered by all who love their souls, for what will it avail you to win the whole world, and lose your own souls? is there any thing below the Sun but what is vanity and vexation of spirit, and must come to an end? nay, verily there is not: therefore spend not your precious time any longer in taking care what you shall eat, or what you shall drink, or what you shall put on, for all these things such seek after who know not God; but *cast your care upon God, who will care for you*, if ye come to walk, and live in his holy fear, and seek not honor one of another, but only that honour which comes from him, so will ye honour him, and he will make you truly honourable in the midst of a rebellious and stiffnecked people; and seek not to lay up treasures on earth, but *first seek ye the Kingdome of Heaven, and all things which are needfull for you shall be added unto you*, for if the Lord taketh care for the birds of the aire, how much more will he take care for those who put their trust and confidence in him? therefore spend not your time in chambering and wantonnesse, *nither make provision for the flesh to fulfil the lusts thereof*; for the lust warreth against the soul; but *be ye sober and watch, for the day of the Lord will come upon you as a thief in the night*, and he will call you to an account of your stewardship, and how you have spent his money, for every one hath a manifestation

of the spirit given him to profit withall, which he must give an account to his Lord of, for that's the talent, and wo be to him that hath not been faithful to improve it, *but the diligent hand maketh rich, and he which hath been faithful to a little shall be made ruler over much*; to consider seriously how you spend your time, and whose money you are improving, and to what use you put it to, for accordingly shall your reward be: Therefore Friends, as in the sight of the living God in whom I live, and serve with my Spirit, I am very plain with you, recommending my self to every mans conscience in the sight of God, that I have not hid the counsel of God from you, so far as he hath made it manifest to me concerning you, neither have I gone to heal your hurt deceitfully, nor sowed pillars under your arm-holes, nor daubed you with untempered morter, as the false prophets do, crying peace, peace to the wicked; but as the Lord hath shewed me the sword of his wrath, which is ready to be sheathed in the bowels of the wicked, I have in faithfulnesse warned you of it, that ye might escape it, by turning from the evil of your wayes, for by no other way or meanes can you possibly escape it; therefore let not me be counted your enemy for telling you the truth, knowing that the reproof of a friend is better than the kisse of an enemy, and an open reproof is better than secret love; therefore saith *David*, *Let the righteous smite me, and it shall be as an ointment upon my head*, and you will also witnesse it so upon yours, if ye come and submit unto *Davids* humble spirit of prayer and repentance, which was the cause God did so delight in him above many, for the humble and contrite spirit (which *David* was of) God will in no wise despise, for he even confessed his sin and forsook it, and willingly submitted unto the judgements of the Most High for it, by which meanes he had acceptance with God, *And thy word* (saith he) *I have hid in my heart, that I may not sin against thee*; for that is the dayly care of the honest heart, least God should take his holy spirit from him, for he prayeth continually that God would renew his dayly countenance upon him, which made *Davids* heart more glad than those who had all the encrease of the earth;

so

shall you who take *David's* words to sing and talk of, deal faithfully with your own souls, and see whether you are come to his spirit, yea, or nay, and until then his word and penitent heart is your condemnation, which you shall eternally witness to be true in the day that by *David's* spirit ye shall be judged, who said, *depart from me all ye that do wickedly*; and was made the song of the drunkard.

Truly Friends, the Lord hath made my bowels as an open fountain towards you, that you may no longer be of that generation which *Solomon* speaks of, who are pure in their own eyes, and yet are not purged from their iniquity. I shall as being truly moved of the Lord thereunto, lay these following things before you to consider seriously of, as being things which every one who dare profess the name of Christ and Christianity, ought truly to mind, to the end they may not be only Christians in name but in nature, which will only stand you instead in the dreadful day of judgment, wherein God will appear with flames of fire, to render vengeance to the wicked, which day hasteneth apace.

Therefore read and consider, Whether Christ Jesus, when he spake unto his Disciples, saying, *Be ye perfect, even as your Father which is in Heaven is perfect*, and not speak really as he meant? And whether he would bid them be that which was impossible for them to be.

Secondly, Read through the whole Scripture, and see if you can read of any other Salvation but that which is from sin; And whether or no, that was not the promise of God unto *Adam* after he had sinned, to wit, that the seed of the woman should bruise the Serpents head, which seed was Christ? And whether this is not to be witnessed in every regenerate man, or woman, yea, or nay? And whether the Serpent be not head in all untill this be witnessed, yea, or nay? For seeing the Scripture saith, *we are saved by faith in Christ*, whether is there any true faith which saves, but that which gives true and perfect dominion over all sin? And whether there be any other true faith which justifieth before God? And whether this faith only be not the true faith of Gods Elect, seeing the Scripture saith, that *God justifieth*

saith not the ungodly, shewing that no unclean thing is justified before God? And can any in truth say that they are justified, but those who witnesse this faith, by which the just liveth and obtaineth victory, yea, or nay?

Whether the free grace of God hath not appeared unto all men? And whether all those who receive it, and are taught by it, are not led and taught to deny all ungodly lusts? And whether they who are not thus taught by it, are not of those who turn it into wantonnesse? And whether it will not be their eternall condemnation, yea, or nay?

Whether Christ according to *John's* true and faithful testimony which he bare of him, hath not enlightned every man which cometh into the world? And whether this Light doth not judge righteously for God, against all sin in the consciences of all men? And whether if they reject its reproofs, it will not be their condemnation, yea, or nay? And whether God hath not so promised, that he would give Christ his only Son for a Covenant of Light, that he might be his salvation even to the ends of the Earth? And whether any ever came to witnesse salvation, but those that thus witnessed Christ a Covenant of Light to be their leader and teacher, yea, or nay?

Whether God hath not promised that in his new and everlasting Covenant all his people shall be taught of him? And whether those who are yet looking at man for teaching be not out of this pure holy Covenant, yea, or nay?

Whether God hath not promised that he will live and walk in his people? And whether they who do not witnesse it even their bodies to be the Temples of God, be not the Temples of the Devil, yea, or nay?

Whether any are, or can truly be said to be the sons of God, but those who are led by the Spirit of God? And whether any are true Christians, but those who have put on Christ, yea, or nay?

Whether any are Christs, but those who have the Spirit of Christ? And whether any can witnesse the true Baptisme, but such who have received the Spirit, yea, or nay?

Whether there be any other Baptisme needful unto Salvation but this, to wit, by one Spirit into one body, by the Holy Ghost, and by fire? And whether all other sprinklings are nothing but traditions of men, yea, or nay?

Whether the true Christians did not come to witnesse Christ in this life to be wisdome, justification, and redemption, yea, or nay?

Whether Christ in the Saints was not the onely hope of their glory, even to live in them as he did in God, and through which they came to have fellowship with the Father? And whether they who came to witnesse this were not sanctified throughout in body, soul, and spirit, yea, or nay?

Whether Christ did not give himself for his Church, that he might purge and sanctifie it, and present it to the Father without spot or wrinkle, or any such thing? And whether any can come to be true members of this Church, but those who come to witnesse a true purging in this life, seeing the Scripture saith, *the Church is a Garden*, to whom no unclean thing can be united? And whether all who say they are members of the Church of Christ, and doe not witnesse this, to wit, a cleansing, be not lyars, yea, or nay?

Whether the true Ministers of Christ Jesus do not preach freely, as they have received freely? And whether they who preach for hire, gifts and rewards, or yearly maintenance, are not Ministers of Satan, yea, or nay?

Whether any can be truly said to be the Ministers of Christ Jesus, but who are sent by him, and called immediately by his voyce unto his work? And whether all others are not of man, and by the will of man, who run and are not sent, yea, or nay?

Whether such men who say they can never be freed, nor put off the body of sin as long as they live, be not Ministers of Satan? And whether they in effect do not prefer the power of Satan to be greater to keep people in sin, than the power of Christ is to redeem and set at liberty from sin, yea, or nay?

Whether

Whether the Crosse of Christ be not the power of God unto Salvation to every one who believes, through which all who live in it come to be crucified to the world, and the world to them? And whether any be true Disciples of of Christ, but those who witnesse it, and bear it dayly about with them, and follow Christ, taking him for their perfect example in all things, yea, or nay? Whether do not they who are true Ministers of Christ, turn people from darknesse to light, and from Satans power to God? And whether are not they who are so turned come to witnesse that which was before Satans power was, or sin either, yea, or nay?

Whether doth not all true Ministers of Christ Jesus bring people off from mans teaching and wisdom, unto Christ the wisdome of God and his teaching? And whether he doth not bring them to the Anointing in them, which is the gift of God, so that they need not mans teaching, yea, or nay? And whether all they are not Ministers of Satan who Preach and teach otherwise; *whose eyes are full of Adultery, and cannot cease from sin; while they promise to others liberty, they themselves are not servants unto corruption*, yea, or nay? And whether they be not such of whom the Apostle speaketh, *Ever learning, and never able to come to the knowledge of the truth, teaching things they ought not for filthy lucres sake*, who have not the word they speak from the Lord, but seek it every one of his neighbour, and against whom the Lord is, yea, or nay?

These things being truly of absolute concernment, for every one who sincerely desireth salvation to their immortal souls, to know and be rightly informed therein; therefore I propound them unto you, to be answered by the heads and wise amongst you, who seem to be pillars to the rest, that thereby your Priests and Teachers may manifest themselves, whether they are true Ministers of Christ, yea, or nay? which will appear by their answer, if they are the spiritual weaponed men, *who wrestle not with flesh and bloud, but with principalities, and spiritual wickednesse in high places, which captivates the creature, and keeps him in bondage and corruption*;

ruption; for to no other end are these propounded unto them, but that truth may appear, and the simple come to be instructed, and that they may come to be redeemed from the power of their adversary the Devil, *Who goeth about like a roaring Lyon, seeking whom he may devour*, and that righteousness and truth may be set up amongst the sons of men, for God of a truth will be known to be greater in power to deliver his creature from sin, then the Devil is to keep them in sin; and this work hath the Lord already begun in the earth, and will hasten to finish it for his own glory sake; for the glory of his renown shall go over all, and his name shall be dreadfull among the heathen, and greatly feared and honoured of all them who put their trust in him, who are and shall be the onely blessed for evermore. But the wicked shall be turned into hell, and all who forget God. Therefore, O ye *Professants* in *France* to whom these things are sent, I charge you all in the power and vertue of the living God, who hath created the Heavens and the earth, & as you shall answer it in the dreadful day of account) not to slight these things, but receive them as they are given forth to you, and if your Priests shall withstand it, let them answer those plain demands which are propounded in it, that so Gods eternal truth may stand over all for ever; and let their answer be sent to any of the people of the Lord called *Quakers* in *England*. And they your Teachers who say, they have the charge of your souls, and receive wages of you under that pretence, I shall yet adde this Query unto them for to answer: What the soul of man is? And as you prize the salvation of your souls, mind these things, and cease from man in time, *whose breath is in his nostrils, for wherein is he to be accounted?* and come all to God alone for teaching, who hath promised to teach his people himself, which is the living and everlasting Covenant with his people for ever, which the people in *England* called *Quakers* do witnesse; glory and immortal praise be unto him for ever, who hath manifested his name, power and glory amongst them as in the days of old, by which he hath struck dead unto their

enemies,

enemies, and set them as a Signet on the Crown of his head, and hath put a new Song in their mouths, even the Song of *Moses* and of the Lamb; for he hath manifestly overthrown their enemies in their sight, and will do the like for you, (O ye *Protestants* and Inhabitants of this Nation) if ye hear and obey his voice in this the day of his Almighty power; which if ye do, happy, happy, happy will ye be, and your posterity for evermore; but if ye refuse, then cursed, cursed, cursed will ye be from his holy pure presence for evermore; which is his eternal word unto you all; and thus far I shall be clear of your blood if ye perish: Remember *Korah*, *Dathan*, *and Abiram*, who perished in their gain-saying: and in love and bowels of pity, I say be ye warned betimes.

Truly friends, I was a man as ye are, subject unto all manner of vanity which was under the Sun, passing my time in Singing and Musick, foolish talking, and idle jesting, and so was a captive to sin and Satan, untill the Lord out of the boundlesse riches of grace and mercy towards me, and many more in those remote parts of the earth where I dwelt (who had as large a talk of Christ and what he did and suffered at *Jerusalem* sixteen hundred years since, as any people as ever yet I came nigh, and could talk of Faith in Christ, and being saved by grace and the like, while his pure grace was turned from by us, and we in wantonnesse, and the grace of God which was freely bestowed upon us was our condemnation; and in this lost and undone state the Lord) sent one of his messengers, who declared the way and path of holinesse unto us, whose message was light, and that Christ Jesus had enlightned every one of us with his true light, which condemned us for sin and evil in our consciences from our youth up, and if we heeded this light it would lead us up to God, and we should know him alone to be our teacher. This was the message of glad tidings unto us, and their feet were beautifull upon the mountains who brought it, and I may truly say, blessed be the day of their going out with the message of peace in their mouth for ever, for the witnesse of God in me answered

red thereto, and that their message was true and faithfull, for I had that in me which had never consented to the evil of my wayes from my youth up untill that day, but was a witnesse against me when I did sin against God, and after had brought sorrow upon me, for my vaine and wicked conversation; and after I had believed their report concerning the holy pure light of Christ (as they told me it came from him and would lead to him) I witnessed their words to be true, and at this time I am ready to seale to the truth thereof with my blood, if called thereunto of the Lord; for through it I came to have access to God, and no other way, yea to stand through judgement which laid hold of the transgressor in me, and all that ever I had done came to be judged by him who sitteth upon the throne and liveth for ever more: So I came to witnesse the promise of God in me, that judgement should rest for a light to the people; for it was so in me, and I heard a voice saying, *This is the way, walk ye therein, turn neither to the right hand, nor to the left*: So my teacher came to be near me, even in me, and will never be removed *into a corner any more*, if diligently obeyed and followed; which teacher is the light of Christ in the conscience, which shined in the darkenesse in me, though the darkenesse could not comprehend it, but as I came to heed it diligently, it did comprehend all the darknesse in me, and for me, and hath given me a clear discovery of all things pertaining to the Mysterie of the Kingdom of God, which are needful unto salvation; and I came to see Pharaoh and his host overturned which kept the seed of God in bondage in me, and I passed the Red Sea into the wilderness, where I came to know a sacrifice offered up, which he did accept, and not before; and then I came to mount Sinai, to the giving forth of the Law, which was terrible to the flesh, but it was, and is glorious unto me, and will be for ever, for it laid hold on nothing but on that part which is estranged from God, wherein I had seen many wonders, and overcomings of enemies, yet many temptations and provocations I had to returne into *Egypt* again, and that I should never be able to enter the promised Land, the ene-

 mies

mies were so great, which I know all will come to be tempted in like manner who come truly to travail towards the Land of rest; but to such an one I say, be of good cheer and courage, for if thy heart be given to God, he will of a truth be with thee in all thy travails, even to the end thereof, and thy work will be only to keep in the Faith, and so thou wilt find thy strength will be to *stand still and see the Salvation of God*: For this testimony I faithfully give and bear for the Lord, that it is he only who doth and will subdue all their enemies in and for them (be they never so many or mighty) who truly put their whole trust and confidence in his name alone, *who is a strong tower in time of need*; I say such shall possess the gates of their enemies, and shall come to witness with me, as I do at this day, *the elder to serve the younger*, which is the true work and promise of God, and the true travail of the seed into the Lord of rest, and there is no other salvation to be looked for, even the subduing & casting out of the seed of the bond woman, that the Seed of the free woman (which is *Christ the Son of the most high God, over all blessed for evermore*,) may have the preheminency in the creature; and thus coming out of Egypt darkness, I came to see that all the teachers in the world made by the will of man, were but soul-deceivers, for they had not the word from the Lord, neither were they sent by him, therefore did not they profit the people at all, and were but *Babels* builders, one building and another destroying, and all in the confusion, and the most refined of them were but Ministers of the letter, and not of the spirit, boasting of other mens lines made ready unto their hands, serving and worshipping the works of their own hands, *according to the oldness of the letter, and not according to the newness of the Spirit, and teaching them for Doctrine the traditions of men*: And thus are poor people in an expectation of deliverance and salvation through their teachings, but all in vain, for when they have heard them all their life time, they tell them they can never be freed from sin, and yet tell them they are good Christians, though they be Drunkards, Swearers, Liars, and wicked persons; and this is the fruits

of

of their Ministry, which all shall witness with me, who come to the one teacher and Shepherd of the soul, who saveth all to the uttermost that come unto him, who *is the light of the world, and inlightneth every one which cometh into the world*, who saith, *Learn of me, for I am meek and lowly in heart, who is the way, the truth, and the life*, and he is the door, even the light, for the way is but one, the truth is but one, which is the light the onely way to God, and there is not another, *And no man cometh to the Father but by me*, saith Christ the light, the door, the way, the life, so no one can ever come to God, nor the way to God, nor the truth, but who comes to the light, wherewith they are inlightned, which comes from Christ, and condemneth all the evil that is in the creature, and sheweth a man all that ever he hath done; for saith the woman of *Samaria*, *Is not this the Christ who hath told me all that ever I have done?* So all likewise who come unto the light they witnesse with her, and with me, the same thing; and all who come into subjection unto it, shall come to witnesse the wild Colt tamed upon which never man sat, and then and not till then is *Hosannah* sung, nor blessed can he ever be, *who comes in the name of the Lord* by any, untill this be fulfilled and witnessed by them and in them; and this onely is the state of a true convert, and true Christian, and is my testimony for the Lord, which shall stand for ever, whether ye will hear, or forbear: And thus far have I cleared my conscience towards you, in obedience towards God, and love to your immortal souls; therefore prize it while ye have time, least the things which *belong to your peace, be hid from your eyes*, and a lamentation be taken up by the just for you, as was over *Jerusalem*, saying, *O Jerusalem, Jerusalem, how often would I have gathered thee, as a Hen gathereth her chickins under her wings, and thou wouldest not?* Therefore I say again, and again, lay it to heart, and prize Gods everlasting love unto you all which is freely tendred unto you, notwithstanding that your sins have surpassed the measure of many Nations; and remember *Nineveh who repented* (at *Jonahs* preaching) *in Sackcloath and ashes*, whose sins and abominations never surpassed yours, which

a word of truth unto you all; therefore take her for an example and repent in time, least Gods judgements overtake you, for Gods anger is kindled against the workers of iniquity, he will destroy them from off the face of the earth, that nothing but holiness may reign for evermore; *And he, only, shall inherit the earth for ever and ever.* And this is the infallible Decree and purpose of my God, which can never be recalled, but will stand for ever, and it hasteth to be fulfilled, and he will overthrow Powers, Princes, Kings and Dominions, even all such as shall oppose, or withstand him in this his glorious work, whom he will destroy in his fury, & will break them in pieces: Therefore O ye powers of the earth, down with your Crowns at the feet of the Lamb, and ye shall find mercy; but if ye resist him, he will grind you to powder.

And this is the word of the Lord God unto you all, and I shall be innocent before the Lord God of my life for ever, therefore be awakned, and beware what you do now ye are warned, for you will be left without excuse if you perish, and you shall know that you have been warned in time, by the whom the Lord hath truly required so to do, which if I should not, wo, wo, would be unto me for ever; so I shall lay down my life here in Peace and Rest, and shall rejoyce if ye take warning more then in the treasures of Egypt; who am called by the name of

Charles Baily.

THE END.